THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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[THE following is elegant and close, without being servile.
Eclectic Review.]

PSALM CXXX.

To thee, JEHOVAH, from the deep I cry.
  JEHOVAH, hear my voice! Incline thine ear
To the sad accents of my misery!
  Be not, JEHOVAH, to our faults severe!
For who can bear thy waken'd scrutiny?
  But thou art gracious. Therefore will I fear.
To thee in patient hope I lift mine eye.
  Thy name, JEHOVAH, to my soul is dear.
My spirit mourns JEHOVAH's long delay,
As the spent sentry chides the ling'ring day.
  O Israel, in JEHOVAH trust alone!
  For Mercy is the partner of his throne.
Plenteous Redemption marks his gentle sway;
  And he for Israel's trespass will atone.
E. G. Marsh.

From Friendship's Offering.

SONNET.

OH! if thou lov'st me, love me not so well,
  For, in this ceaseless mingling of the heart,
I feel such power of mystery doth dwell,
  I sicken with the weight, and weeping start!
Are we of earth, and subject to decay?
  Walk we a world of sin, and change, and pain?
Yet dare we own that forms of mortal clay
  Our all of wealth and happiness contain?
Oh! surely souls for higher aims were made,
  Than thus in love's fantastic realm to move;
And ours might treasure find that ne'er shall fade,
  And soar from human to immortal love!
Then, if thou lov'st me, teach my hopes to rise,
And lead my heart with thee, home—home, into the skies.
GERTRUDE.

MISCELLANY.

From Bishop Ryder's late Charge to the Clergy of the Diocese of Litchfield and Coventry.

THE CHURCH OF ENGLAND.

"HOWEVER framed according to the best standard, and admirably adapted to its object, a system committed to human agency, cannot fail, in its complicated machinery, to contract defects through the lapse and rust of time, the frailty of its instruments, and the change of habits and manners in successive ages. A readiness to admit, and a willingness to correct, such defects, upon mature deliberation and through the proper authorities, together with a vigorous and well-considered scheme for effecting reformation within, and thus anticipating revolution from without, would then be the becoming object of the wise rulers of the Church."

His Lordship proceeds to notice the measures which have been devised for this purpose, and intimates that "others are about to be introduced." We will lay before our readers his Lordship's summary:—

"The sources and the distribution of her revenues, the apportionment of her stations and duties, the support of her present edifices and erection of new ones as the want may arise, and the regulation of her internal discipline, have long been the subjects of most serious and anxious deliberation with those who may be deemed the public guardians of the interests of the Church—subjects, many of them, of much popular discussion and misrepresentation, and all deeply involving the character, usefulness, and happiness of the clergy.

"The bills for the composition of tithe, for the augmentation of benefices by ecclesiastical corporations, for the diminution of pluralities, and for the encouragement of voluntary additions to our still very scanty number of places of worship, are the fruits of the labors, and evidences of the intentions, of those to whom the care of such objects is intrusted.

"The Tithe and Plurality Bills have not yet received full legislative consideration and sanction, owing to the late absorbing occupation of the public mind in matters of a different description. The degree to which those measures will satisfy rational expectation, and remove the grounds of complaint, remains yet to be seen. No one can doubt that they were designed for these ends, combined with a fair attention to the respectable maintenance of the body whose rights are concerned. Those rights, so far as respects tithe, are happily undisputed in this country by any, whose character for judgment and candor is entitled to any influence over the intelligent public mind. Indeed, the first official and the first legal authority in the legislature have repeatedly placed those rights upon the same level with their own to their own properties, and have declared that not one atom can be diverted to any wholly distinct purpose without palpable injustice. But improved arrangements as to valuation and collection seem to be much desired; and unless any adequate and equally secure substitute can be devised, I confess that I am disposed to view with approbation—not, however, unhesitating and unqualified—a plan for a permanent compulsory composition, with the transference of the liability from the tenant to the landlord, and ample legal security by a direct charge upon the rent in case of absentees. This appears to be, in most respects, the plan proposed for Ireland, which has been supported by many of the best lay friends to our Establishment; and though, thanks be to GOD, the measures required for the Protestant Church in that distracted country may, some of them, be unsuitable, and none necessarily applicable, to our branch of the Church, yet, whatever could relieve the intercourse between the minister and the bulk of his people from occasions of collision, from fuel for discord, and even from dealings of a mere pecuniary description, would, I cannot but think, materially contribute to the maintenance or the restoration of a right pastoral and spiritual feeling between the shepherd and his flock. This is, however, a subject upon which, though I have thought it my duty to touch, I should be reluctant to dwell; and I gladly leave it to more competent and experienced counsellors, only hoping and praying that the result of any change, while it preserves the independence of the clergy, and perhaps increases in some way their temporal comforts, may mainly tend to the sole legitimate object of our Establishment and of its endowments—the promotion of piety and virtue among the people, and the eternal welfare of souls.

"The total abolition of pluralities—however desirable in theory—is obviously impracticable, until an income, adequate, according to the most moderate estimate, to the sustenance of a married clergy, can be assigned to each parish. When we learn, from high authority, that the whole income of benefices with cure of souls, if thrown into a mass and equally divided, would only produce about 185*l.* per annum; and, if the revenues of the other branches of the Established Church were added to it, little more than 200*l.* per annum; when we are also informed, from official returns, that there are still above three thousand livings under 150*l.* per annum, and at least fifteen hundred under 100*l.* per annum; we must, I fear, abandon any sanguine expectation of such a happy result in our times, however the approximation to it, as nearly as this difficulty will allow, may be our duty, our interest, and our inclination.

"The measure for the augmentation of benefices by ecclesiastical bodies, manifests, by the very introduction of the bill, the existence of that inclination; and the speedy adoption of the provisions by the parties concerned, will, I doubt not, prove its sincerity and its strength. The bill sanctions afresh,—extends, facilitates, and encourages,—the most obviously suitable method of reducing, in a measure, the inequality of incomes derived from the Church. It raises to a higher scale of comfort the more, at the expense of the less, laborious branch of the Establishment; and while it leaves amply sufficient incentive and reward to superior merit, will, as far as it can proceed, essentially improve the deplorably deficient compensation for actual service.

"Other plans of a still more extensive nature, involving sacrifices on the part of the more opulent *beneficed* clergy, for bettering the condition of the more indigent of their order, have probably been not unknown to most of those whom I see around me.

"The increase of opportunities for religious worship by the erection of new chapels—still greatly wanted, in spite of the large amount of public money expended by the Commissioners, and of private subscriptions intrusted to the Society for Building and Enlarging Churches—is the object of the third bill. It adds to other motives the stimulus of the grant of patronage under proper guards and limitations—not as a means of personal gain—(for the value of the benefices created, can rarely, if ever, be equivalent to the sum contributed)—but as an opportunity of promoting esteemed ministers, and securing personal edification. It may thus—though, I fear, too long delayed—assist in some measure in filling up that void in the supply of public worship, which is still felt and lamented, and which consigns so many to neglect of religion and vicious dissipation, or leaves them to other teaching—perhaps of a questionable, and certainly in our view of an unauthorized and irresponsible, description.

"The Ecclesiastical Commission was appointed about two years ago, to examine into the conduct and defects of our courts of civil law and into the state of general discipline in the Church, and to recommend measures for their improvement. The results of this commission—as exhibited in a very important and voluminous report—will give rise to several bills; and by these means bring, I trust, to a consummation, a moderate and judicious reform, by which our Church will be able to answer the main objections of her adversaries, and may reassume gradually that legitimate ascendancy of influence—as a tribute due to acknowledged excellence and experienced usefulness—which has been from various causes unhappily impaired. The changes in the functions and duties of our courts, in the system of their operation, and in their position and number—however necessary, and, I hope, in general well adapted to their object—are too remote from *our* sphere and habits of action, to allow of my appropriating to them more than a very small portion of our short and valuable time. Increased dispatch and reduced expense in the courts in general, and greater confidence in the decision of litigated cases by their removal to the metropolis and the consequent introduction of more legal experience, will, it is hoped, be the fruit of this inquiry, and the object of the bills to which it will give birth. But, I trust, that consonant to the precedents in all laudable reform, those changes will be carried into effect with all due and full attention to present vested interests and fair claims of sacrificed time and expense, and with a cautious reluctance to interfere, more than is necessary, with existing arrangements of great local convenience, and long tried and acknowledged benefit.

"The more appropriate objects for our consideration comprised in the report, relate to the uniformity and jurisdiction to be made co-extensive with the diocese; and to the grant of sufficient powers—effective and summary—for the correction of offences.

"The two great and palpable evils which the suggestions of the Commissioners are intended to remove, appear to have arisen from two seemingly opposite causes, but producing similar effects—equally injurious to the discipline and good order of the Church. The one is a remnant of Popery. The court of Rome, for its own purposes, was ever anxious to curtail the episcopal power, and to exempt those bodies, which were far more subservient to its interests, from the control of their legitimate superintendents. The present possessors of *peculiars*, and other exempt jurisdictions are, in general, representatives of such bodies; and, not unnaturally, decline to give up any rights, which they have inherited, until the law sanctions or compels such abandonment.

"The second defect noticed by the Ecclesiastical Commission in this part of their report, relates to the present state of Church discipline; and it is one which, without doubt, demands a speedy remedy. It is to be ascribed, as I have before suggested, to a cause different from that of the former evil, but not dissimilar in its effects, and far more extensive in its operation. It is to be attributed, not to the usurpation of a foreign potentate, but to the aggression of a popular feeling. The abuse of a controlling power over the clergy by the High Commission Court, led naturally to a jealousy of all ecclesiastical authority; and, as even a just sense and exercise of liberty will sometimes generate an extreme of license, so this feeling has doubtless checked even the wholesome use of episcopal power through its proper channels; and thrown such difficulties and obstacles in the way of its exertion—though in the clearest and strongest cases—that it is become almost an object of contempt rather than of salutary awe. The Synod of the Presbyterian Church, and even the Conference of the Methodists, are, in their measure, far more prompt, authoritative, and effectual, than episcopal interference in the present state of the law. It is utterly impossible, of course, to give even an abstract of the plan proposed in the report. But I am happy to state that, as far as I can judge from a cursory survey, it appears well calculated to promote the ends of substantial justice, to vindicate the insulted honor of the Church—which suffers most especially by the misconduct of her ministers—and to give full effect to grave and well-grounded accusations, while it affords ample means for silencing frivolous, and rebutting false, charges, with a thorough re-establishment of the injured character, and the exposure of the calumniator."

THE one main design of GOD in annexing particular duties to the various stations in this life, is to make trial of our obedience in order to another.
Bishop Gibson.

THE PRESS.

THE press hath owed him (Parker) a shame a long time, and is but now beginning to pay off the debt. The *press*, (that villanous engine,) invented much about the same time with the Reformation, hath done more mischief to the discipline of our Church than the doctrine can make amends for. It was a happy time, when all learning was in manuscript, and some little officer, like our author, did keep the keys of the library; when the clergy needed no more knowledge than to read the liturgy, and the laity no more clerkship than to save them from hanging. But now, since printing came into the world, such is the mischief, that a man cannot write a book, but presently he is answered. Could the press but at once be conjured to obey only an *imprimatur*, our author might not disdain, perhaps, to be one of its most zealous patrons.—There have been ways found out to banish ministers, to find not only the people, but even the grounds and fields where they assembled in conventicles; but no art yet could prevent these seditious meetings of letters. Two or three *brawny* fellows in a corner, with meer ink and elbow grease, do more harm than a hundred systematical divines, with their sweaty preaching. And, what is a strange thing, the very spunges, which one would think should rather deface and blot out the whole book, and were anciently used for that purpose, are become now the instruments to make them legible. Their ugly printing letters, which look but like so many rotten tooth-drawers; and yet these rascally operators of the press have got a trick to fasten them again in a few minutes, that they grow as firm a set, and as biting and talkative as ever. O, printing! how hast thou disturbed the peace of mankind! That lead, when moulded into *bullets*, is not so mortal as when formed into *letters!* There was a mistake, sure, in the story of *Cadmus;* and the serpent's teeth which he sowed, were nothing else but the letters which he invented. The first essay that was made toward this art, was in single characters upon iron, wherewith, of old, they stigmatized slaves and remarkable offenders; and it was of good use, sometimes, to brand a schismatic; but a bulky Dutchman diverted it quite from its first institution, and contriving those innumerable *syntagmes* of alphabets, hath pestered the world ever since, with the gross bodies of their German divinity. One would have thought in reason, that a Dutchman might have contented himself only with the wine-press.—*Andrew Marvell.*—1650.

SCRIPTURE AND GEOLOGY.

THERE are two particulars in geology, and in Scripture, which are chiefly the subject of comparison. One is, the Mosaic account of the Deluge; and this we may now confidently say, without fear of refutation, is not only not contrary to existing phenomena, but is actually demonstrated by the present state of the earth's surface. The infidel had an easy triumph over the old writers, who adduced, in proof of the Noachic deluge, facts about shells, gravel, strata, and so forth, which in truth argued nothing to the purpose; but the discoveries and conclusions of modern science are irresistible. The infidel might refute a Calcott; but can he grapple with a Buckland?

The other main fact in which geology and Scripture are brought side by side for a comparison is, the Creation, with its attendant circumstances. The usual impression of a reader, in perusing the first chapter of the Book of Genesis, is, that the creation in the first verse, and the whole of the subsequent events to the formation of man, occupied precisely six days of our present time. Now it is not to be denied—and why should any Christian shut his eyes to plain facts?—that it is very difficult to reconcile the known circumstances of our globe with this supposition. Christian geologists offer two solutions; and whether or not either of them be right, the infidel cannot deny that they present a fair answer to his objection. The first is, that the first verse of Genesis describes the creation of the heavens and the earth; but that between that event and the preparation of the earth for the habitation of man, a long period may have elapsed, sufficient for the development of the early phenomena of geology. Others, thinking this solution insufficient to account for the existing facts, add to it the hypothesis that by "day," in the inspired account of the creation, is meant a long period of time, adequate to the accomplishment of the changes which geologists consider as being proved by facts to have taken place before the formation of man. We need not revive the discussion which took place in our pages in consequence of the insertion of Mr. Faber's arguments in proof of the days being protracted periods of time. But one most important point, showing the truth of the Bible narrative, has been ascertained by the modern discoveries of geologists; namely, that the existence of mankind is comparatively recent, and that no traces of any thing human can be found in any strata anterior in date to those of the most recent formation. We every where find traces of the earlier days' works in the older (yet not the oldest) formations; but the vestiges of man, the work of the sixth and last day, are only on the surface. Could such a fact have been anticipated by any man who did not believe the Mosaic narrative? Surely the infidel philosopher must think it an extraordinary and most lucky chance for Revelation, that it does so happen that Noah's deluge and Moses's creation should just happen to tally and dovetail with the modern discoveries in geology; and that when we come to delve into the earth's crust we find things just as they might have been if the Bible were true. No philosopher would have undertaken to assert, antecedently to the actual discovery of the fact, that though birds, beasts, fishes, and vegetables of innumerable kinds are found in old formations, there would not be discovered a single vestige of man; thus bringing down the origin of the human race to a very recent period, which happens, by what the infidel must think a very odd coincidence, to correspond with the chronology of Holy Writ. A period of six thousand years since the creation of man, and two-thirds of that period (we speak in round numbers) since the deluge, answers exceedingly well to the dates suggested by practical geology. What would the infidel have said—what might he not have said—if the facts had happened to prove otherwise; if, for instance, human fossilized bones had been discovered in the older formations, referring them to a date of hundreds of thousands, and perhaps millions, of years?

These important corroborations being furnished by the science of geology, we are not to be alarmed because the same science also intimates certain difficulties, which seem to require some correction of the popular comments on the first chapter of Genesis—not any alteration in the text, but a variation in the interpretation. Real discrepancies do not exist; nay, the discoveries which might have been expected to bring such discrepancies to light, on the supposition that the Mosaic narrative is not true, have actually disclosed new corroborations. With this grand evidence in our favor, we may well be reconciled to geology, if, yielding us so much, she asks in return, that where her voice does not accord with our former interpretation of certain passages of Holy Writ, we should consider whether these passages are not fairly susceptible of a meaning which reconciles the phenomena with the text. We are not by any means sure, with Mr. Faber and others, that with a view to make geology and Scripture coincide, it is necessary to construe the word "day," in the first chapter of Genesis, as meaning an indefinite and lengthened period of time; but even if it be so, it is a less terrific conclusion that this is the right sense and that a thousand or ten thousand years are with the LORD in this passage but one day, than that the Bible says one thing, and the undeniable phenomena of the earth's structure another.—And as for critical difficulties in the text, it is as much a stretch of interpretation to say that a day in this passage, of necessity means literally what we now mean by it in reference to the sun's apparent daily circuit; whereas it is mentioned again and again several days before the sun and moon and stars are announced—as to explain the word figuratively, as meaning a certain portion or progression of time, however long, the commencement and end of which are analogically called its morning and evening. The plain truth is, that the narrative is much too succinct to ground on it all the physical details of the creation; it was not given us for that purpose; it is enough that we can show that it can be fairly so construed as not to be opposed to actual facts, and that, however construed, its most remarkable announcements are actually confirmed by them.
Christian Observer—Review of Higgin's Geology.

DOCTRINAL.

From the Protestant Episcopalian.

AN ESSAY ON THE INFALLIBILITY CLAIMED BY THE ROMAN CATHOLIC CHURCH:

No. IV.

THE writer of this would not be faithful to his subject, if he were to withhold his opinion, that papal supremacy, and the worship of images, which began together in the year 606, and continued to extend their growth during some centuries succeeding, are precisely the matters prophesied of by St. Paul, in the second chapter of the Second Epistle to the Thessalonians. The pointed allusions to the Roman empire in the terms "letteth and withholdeth;" the circumstance that the evil was already working, compared with Col. ii. 18 and 1 Tim. iv. 3; the describing of the Church as the seat of the predicted domination; and, the agreement of sundry particulars with the impostures and the superstitions which intelligent Roman Catholics censure and deride, as much as any Protestants, are too indicative of what has happened, to be easily misapplied.

Let not this be thought evidence of uncharitableness. It is consistent with the admission concerning some popes—it cannot be said of many—that they were good men. The passage is predicated, not of particular men, but of a power—an agency—a metaphysical person; as, in the prophecy of Daniel, (ch. vii.) the lion, the bear, and the leopard; describe the Babylonian, the Persian, and the Grecian sovereigns, and not the persons of the sovereigns.

In regard to individuals, there are, doubtless, many of piety within the pale of the Church of Rome. But it is proper to guard against a fallacy. It has been, sometimes, a snare to Protestants to be told, you acknowledge that a Roman Catholic may be saved; we make no such allowance in favor of Protestants, and therefore the greater safety must be with us. How do we make the allowance referred to? It is on the ground of an erroneous conscience. We conceive that this circumstance alone, can permit the extension of charity, to conformity, in some matters received by the Roman Catholic Church, that of image worship, and that of the adoration of the eucharistic elements in particular. There is no prohibition of idolatry, which does not apply to them. Nor is there any argument in their behalf, by which a primitive Christian could have evaded the excuses made by their cotemporary adversaries for the superstitions of heathen worship.

It will be pertinent to the point, to notice the perversion of Heb. xi. 22, by the Doway translation of the Bible, which applies it to the worship of images.

The translation in the Protestant version is, "By faith, Jacob blessed both the sons of Joseph, and worshipped, *leaning* on the top of his staff." The translation of Doway, has the latter part of the sentence thus—"and worshipped the top of his rod." In a note Protestants are censured for the insertion of "leaning," although it is printed in italics, which ought to have been noticed with the censure, in order to apprize the reader that it is not in the original. Still the use of the word would have been indefensible, were it the meaning that Israel worshipped the top of Joseph's rod. The Greek words are, "επι το ακρον τȣ ραβδȣ αυτȣ." Doubtless "επι," properly rendered "on," will bear the translation "toward." But neither the one nor the other is consistent with the drift of the note, which, accordingly, gives no translation of "επι." The annotator has not told on what account the top of Joseph's rod was a figure of the sceptre of the Messiah, although this was necessary to his design. Had the question related to the sceptre of Judah, mentioned in Genesis xlix. 10, it would have been more specious.

Not only of the New Testament, but in the correspondent Hebrew of the Old, (Gen. xlvii. 31,) there is a proposition which has the same force with "επι." The Protestant translation has—"and Israel bowed himself on the bed's head;" and that of Doway—"Israel adored GOD, turning to the bed's head." There is no Hebrew for either "GOD" or "turning." To the introduction of the former there can be no objection, but the latter is superfluous, although apparently designed to favor the purpose of an attendant note; and both of them should have been put in italics. The note says, with truth, that the word translated bed, sometimes signifies a rod.

The sense of the place in Genesis, kept in view in the epistle to the Hebrews, seems to have been this. Jacob had been receiving the oath of his sons, in reference to the carrying of his remains to the land of Canaan. Here was a suitable crisis for what was likely to be the last act of adoration in the present world. This was performed by him in as reverent a posture as his feeble state of body permitted: resting on the head of his bed, or on that of his staff, as the case may have been, for it matters not which.

Let the reader of this reflect, how desperate must be the attempt to enlist Scripture in the cause of image-worship, when the only one brought from the New Testament, so far as is here known, is that above commented on.
W. W.

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON I.

Of the Orders of Ministers in this Church.

[This Canon was first adopted in 1789—Journals of General Convention, p. 93.[*]]

In this Church there shall always be three orders in the Ministry, viz. Bishops, Priests and Deacons.

CANON II.

Of the Election of Bishops.

[Former Canons on this subject, were the first of 1795—Journals, p. 153; the second of 1808—Journals, p. 329; the first of 1817; and the second of 1820.]

SECT. 1. To entitle a Diocese to the choice of a Bishop, there must be at the time of such choice, and have been during the year previous, at least six officiating Presbyters residing therein regularly settled in a parish or church, and qualified to vote for a Bishop; and six or more parishes represented in the Convention electing. But two or more adjoining Dioceses may associate and proceed to the choice of a Bishop, if there be at the time of such choice, and have been during the year previous, nine or more such Presbyters residing in any part of such associated Dioceses, qualified as aforesaid, which association shall be dissolved on the demise of the Bishop. And no Diocese shall withdraw from such association without the consent of the General Convention: provided nothing in this Canon contained, shall affect the right of any Diocese now entitled to proceed to the election of a Bishop.

SECT. 2. A Minister is settled for all purposes here or hereafter mentioned in these Canons, who has been engaged permanently by any parish according to the rules of said Diocese, or for any term not less than one year.

CANON III.

Of the Certificates to be produced on the part of the Bishops Elect.

[Former Canons on this subject were the second of 1789—Journals, p. 94; the fourth of 1792—Journals, p. 129; and the third of 1808—Journals, p. 329.]

SECT. 1. Every Bishop elect, before his Consecration, shall produce to the House of Bishops from the Convention by whom he is elected, evidence of such election, and from the House of Clerical and Lay Deputies in General Convention, evidence of their approbation of his testimonials, and of their assent to his Consecration, and also certificates respectively, in the following words; such certificates, in both cases, to be signed by a constitutional majority of the Clerical and Lay Deputies composing the State Convention, or the House of Clerical and Lay Deputies, as the case may be. The same evidence of election by, and the same certificate from the members of, the State Convention, shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the Members of the Convention in the Diocese from whence the Person is recommended for Consecration.

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of ALMIGHTY GOD, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare that we do in our conscience believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of GOD and the edifying of his Church, and to be a wholesome example to the flock of CHRIST.

The above certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of ALMIGHTY GOD, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life for three years last past piously, soberly, and honestly.

SECT. 2. If the House of Bishops consent to the consecration, the presiding Bishop, with any two Bishops, may proceed to perform the same, or any three Bishops to whom he may communicate the testimonials.

CANON IV.

Of Standing Committees.

[Former Canons on this subject were the sixth of 1789—Journals, p. 95; the second of 1795—Journals, p. 153; and the fourth and twenty-fourth of 1808—Journals, pp. 330, 336.]

SECT. 1. In every Diocese there shall be a Standing Committee, to be appointed by the Convention thereof, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses. They shall elect from their own body a President and a Secretary. They may meet on their own adjournment, from time to time; and the President shall have power to summon special meetings whenever he shall deem it necessary.

SECT. 2. In every Diocese where there is a Bishop, the Standing Committee shall be a council of advice to the Bishop. They shall be summoned on the requisition of the Bishop whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

SECT. 3. Where there is no Bishop, the Standing Committee is the ecclesiastical authority for all purposes declared in these Canons.

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[*] The Journals to which references are made for all the Canons until 1814, inclusive, are in Bioren's edition, Philadelphia, 1817. After that period, the Canons will be found in the separate Journals of the Conventions respectively.

CANON V.

Of the Consecration of Bishops during the Recess of the General Convention.

[Former Canons on this subject were the second of 1799—Journals, p. 186; the fifth of 1808—Journals, p. 330; and the sixth of 1820.]

Sect. 1. If, during the recess of the General Convention, the Church in any Diocese should be desirous of the consecration of a Bishop elect, the Standing Committee of the Church in such Diocese, may, by their President, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different Dioceses, together with copies of the necessary testimonials: and if the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the Diocese concerned, shall forward the evidence of such consent, together with other testimonials, to the presiding Bishop of the House of Bishops, or in case of his death, to the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, who shall communicate the same to all the Bishops of this Church in the United States; and if a majority of the Bishops consent to the consecration, the presiding Bishop, or Bishop aforesaid, with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials.

Sect. 2. The evidence of the consent of the different Standing Committees shall be in the form prescribed by the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites no consecration shall take place during the recess of the General Convention. But in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

No. III.

Political Combinations.

It falls in with the design of this Letter, to caution alike the clergy and the laity, to avoid the giving of countenance to any associations of men, who, in that their combined character, and under the profession of advancing the cause of religion, may arrogate an influence in elevating to seats of civil distinction and of power. We do not deny the right of every man, in his individual character, and we even maintain that it is his duty, in giving his voice for public trusts, to prefer their being bestowed on men, who, so far as can be judged from their conduct, are under the influence of those religious considerations, independently on which there can be no security in any department, for the integrity of those who fill it. But when this object is attempted by organized combinations, unknown to the laws, and subjecting the sense of the individual to that of the body of which he is a part; there intrudes into them the same diversity of views as in associations constituted by the laws, with this difference, that in addition to the usual arts of a crooked policy, they have on them the stamp of ecclesiastical ambition, not without the mixture of hypocrisy.

Relation to other Denominations of Christians.

The next point on which we proposed to offer our counsels, is the relation in which we stand to the other denominations of professing Christians. We are necessarily brought into contact with them, by the intercommunity of civil privileges, by concurrent exertions for the advancement of the interests of our common religion, by the various occupations of secular life, and by family connexions and friendships, sometimes hereditary, and sometimes the result of choice. This is a subject which should be entered on with caution; lest, on the one hand, there should be a departure from the law of charity; and even manifested a spirit, which, if circumstances permitted, would proceed to persecution; and lest, on the other hand, there should be a sacrifice to a species of intolerance assuming the name of liberality, and made a cover of insidious designs.

The positions in which our different denominations stand to one another, is peculiar in respect to their common level. This is unlike to what prevails generally over the Christian world, of a dominant form of profession, from which every other form is dissent, perhaps tolerated, yet considered as inimical to the public good, and more or less under the pressure of penal law; while, on the other hand, every suffering and every privation, is either resisted or indignantly endured.

We do not enter on the question, how far rulers are permitted in reason, or are under the religious obligation, to call in the Church as their ally, for the giving of stability to civil government. Sufficient for the present purpose, is the circumstance demonstrated by experience, that the supporters of an establishment will, whether with or without cause, accuse the seceders of ungrounded scruples, perhaps tending to sedition; while these will complain of oppression, in their being excluded, on account of their religious theories, from the honors and the emoluments of their country. Whatever weight there may be, or whether there be any, in the arguments used by either of these classes of persons; with us, there is not any ground for such mutual jealousy and hostility as have been alluded to: there being no dominant profession; and all being equally allowed to worship God, in such public exercises as they the most approve of.

This is a motive to mutual forbearance; although not at the cost of preventing decided testimony, given, as an apostle has required, "with meekness and fear," (1 Pet. iii. 15,) against whatever we hold to be contrary to the faith or to the morals of the Gospel; whether its holy declarations be directed to the defence of "the foundation, other than which no man can lay;" or against those who build on it, not "the gold, the silver, and the precious stones" of evangelical truth, but "the wood, the hay, and the stubble" of human weakness. (1 Cor. iii. 11, 12, 13.)

It ought to be a sufficient motive of a tolerating and conciliatory policy, of religious denominations to one another, that they may see before them an enemy in that spirit of infidelity which levels its arts at the root of their common faith, and without denying the existence of human duty, would do away the sanction of it in the revealed will of God.

It is a sufficient discouragement to the minds of all pious persons, that the favorers of sentiments so much fraught with mischief, should have cause of triumph in the diversity of denominations; all claiming to be built on the true foundation. But when they are seen assailing one another with an acrimony forbidden by their common faith, which enjoins its professors to be "gentle to all men, apt to teach, patient, in meekness instructing them that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth," (2 Tim. ii. 25,) it is a stumbling block, which affords a more specious plea to infidelity, than any that can be drawn from the weight either of their own characters, or of their arguments.

Against the operations of that irreligious portion of the community, it ought to be a cause of jealousy, with all who have either religion or the public good at heart, that concerning these two objects, there is unequivocally avowed the opinion, that they have no natural alliance, and that the one may be provided for independently on the other. The error of this opinion [the opinion which "would do away the sanction of human duty furnished in the revealed will of God,"] has been already treated of; and it will be pertinent to add, that it strikes at the use of oaths; at the abstaining from judicial proceedings on the Lord's day; and at the legislative accommodations for the worship of God on that day, and at other times. Why should there be granted to us charters and laws, protecting us in the enjoyment of those privileges, and in the possession of property in a reasonable extent, if there be no good to be derived from such provisions to the State? The time is not come for the urging of a pretended reform on these points; but the tendency of the opinion to it, ought to be borne in mind. In consideration of this common danger, there is the more reason to be gratified by whatever good may be achieved by our brethren of other denominations; in which we shall be warranted by that saying of St. Paul, "Notwithstanding, every way, Christ is preached, and herein I do rejoice, yea and will rejoice." (Phil. i. 10.) Let the honor of the success be what it may, it should be a ground, not of hatred and of jealousy, but of excitement, to the clergy, of zeal in their labors; and to both clergy and laity, of circumspection in their conduct; and of carefully avoiding every thing, by which "the word of God and of his doctrine may be blasphemed." (2 Tim. vi. 1.)

Although these are considerations, bringing additional weight to those involved in the subject itself; they are not intended to discourage the clergy from instructing their congregations in those institutions of our Church, which we believe to be scriptural, and although disallowed by many of our fellow Christians, to have been handed down to us from the earliest ages of the Church. Such instruction is a duty, and may be without any of the severity in language and in manner, which give occasion for the charge of a sectarian spirit. Perhaps the object may be the best accomplished, by lectures detached from the ordinary course of sermons, and coincident with preparing for the ordinance of Confirmation. It is not, that the same subjects should be interdicted from the ordinary exercises of the pulpit, especially when they present themselves incidentally. But it is a department, in which the matter is overdone, should a proportion of a congregation have cause to complain, that the bread of life is withholden from them, to give place to discussions, which rather concern the outward discipline of the Church, than the truths to be protected by it; and especially, when there is no appearance of a call for the other, in the threatening of resistance against the ecclesiastical authority, or against the reasonableness, of our services. It has pleased God in his providence, to permit the variety of profession, abounding in the Christian world. With us it rests, while we adhere to the principles transmitted to us from the purest ages; for a long time blended with dogmas and with practices not warranted by an early origin; but at last disencumbered of such extraneous matter; and coming to us through the channel of the Church of England; to perpetuate the same, without accommodating to other communions in any important points; not excepting such as are left to human discretion, when no good is to be thereby answered.

THE DIOCESES.

For the Churchman.

MASSACHUSETTS: EPISCOPAL VISITATION.

The Rt. Rev. Bishop Griswold has lately made a visitation to the churches in the county of Berkshire, Massachusetts, the westernmost part of his Diocese. He arrived at Lanesboro' on the 5th December, and preached on that and the following day three times, confirmed nine persons, and instituted the Rev. Samuel B. Shaw, the Rector of St. Luke's Church, in that place. The Rev. Mr. Ballard, of Pittsfield, assisted in the services. On the 7th, 8th, and 9th, the Bishop remained at Pittsfield, *preached eight times*, to large and sometimes crowded audiences—consecrated the beautiful and commodious Gothic edifice lately erected there, under the title of St. Stephen's Church, instituted the Rev. Edward Ballard as its Rector, confirmed twenty-three persons, and administered the holy Sacrament of the Lord's Supper to between forty and fifty communicants. The Rev. Mr. Shaw of Lanesboro', assisted in part of the services. On the 10th the Bishop preached twice and confirmed six persons at Lenox, and on the 11th he preached twice at St. James' Church and Chapel, Great Barrington, where he also held a Confirmation; and on the 13th preached once and consecrated the new church at Otis,* under the title of St. Paul's. He was accompanied throughout his tour by the Rev. Mr. Ballard, and at Otis was attended also by the Rev. Mr. Gilbert, of Great Barrington.

The new church at Pittsfield is one of no ordinary promise, and has been essentially aided in its onward course by the preaching and counsels of the venerable Bishop on this occasion, laboriously continued through three entire days. *Such* visits from our bishops are truly of great account in the affairs of the Church, and the writer of this article is longing and praying for the period when our dioceses shall be so constituted as to admit of their annual recurrence.

On Monday the 17th December, the pews in this church were offered for sale by public auction, and were all disposed of, excepting six, at an average of five per cent. above their appraised value, or cost of the edifice, and the proceeds applied to the permanent fund for the support of the Rector.

Such are the situation and prospects of this infant church; though in its incipient stages it encountered the fierce opposition of "unruly men," it has pleased the great Head of the Church to support it under its trials, and bear it safely through to its present haven of repose. *A very few* individuals only combined originally to carry through this work, and there were not known at the time to be five Episcopal families in the place.

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* For the erection of this church $800 were given by one active layman of that parish.

BISHOP McILVAINE'S VISIT.

We call our Diocesan's present appearance in the State a visit, rather than a visitation, inasmuch as his primary object at this time is not the discharge of Episcopal duties, but only to *prepare* for them, on his return next spring.—He arrived here on Wednesday, the 28th of November, and tarried five days. In that interval he held four meetings for religious purposes. On Sunday the 2d of this month, he admitted the Rev. C. W. Fitch to the order of Priests. On the evening of the same day he went to Mount Vernon and preached to a large and attentive congregation. On the 4th he proceeded to Berkshire, where also he preached to a good congregation, though the evening was very unfavorable. The next evening was spent in Delaware with similar services; the succeeding evening in Worthington, and the next again in Columbus in like manner. On Sunday the 9th he preached again in Columbus twice, and in the forenoon admitted Mr. Alvah Guion, a candidate of this Diocese, to the order of Deacons. The next day he proceeded on his way to Cincinnati, passing through Circleville, Chillicothe and Portsmouth. Much good we trust has, through God's grace, been effected.—*Gambier Observer of Dec. 21.*

SUBSIDIARY INSTITUTIONS.

ADDRESS

Of the Rev. Samuel R. Johnson, at the Episcopal Anniversaries, in St. John's Chapel, New-York, Oct. 4, 1832.

No. I.

Mr. Chairman,—After listening to the interesting report of the usefulness and wants of our Tract Society, notwithstanding the little it has received, the much it has done; I am sure that I echo the feelings of each one here present, when I say, that it must recommend itself to the conscience and judgment of all, as peculiarly deserving of patronage and praise. Even if from preference, we have directed our charity wholly into other channels, yet we must acknowledge that this is a cause, the claims of which ought not to be overlooked; to which we might well give bountifully; and the Church in all its objects and holiness in all its parts be in no way losers; for tracts are peculiarly helpers in every charitable operation. They help our Missionary Society; for they are instrumental in awakening the public mind to the need of the ordinances of the Gospel, and they strengthen the hands of the missionary when he dispenses them. They help our Bible Society, for they enforce the authority and unfold the all-important truths of the Bible; and so prompt numbers to procure it, read it seriously, and flee to the Saviour whom it reveals. They help our Common Prayer Book Society, for they lead many to see the advantages of a liturgy, and the excellence of ours in particular, and direct them in the use of it. They help our Press; for they constitute the smaller weapons of the press, which often prove more effectual than the larger, and not seldom do execution where the latter cannot be brought to bear. They thus operate as auxiliaries in every department; and if the Tract Society suffers there is no one of our charitable institutions but will in some respects suffer along with it.

Our societies in truth are but one cause, as this our common anniversary may testify. He who helps one helps all, nor are their claims to be put in opposition. We may not plead the interests of one against another; nor need we accuse ourselves if we have given all that we can afford to any *one* of them, that we have neglected the welfare of the rest. Yet as a general rule, it would be well to remember, that as in an army one division may need strengthening, so it is here; and therefore we must not wholly consult our own partialities, which under ordinary circumstances we may reasonably do; but act as Christian prudence may dictate: assured that if we sometimes lend our aid to a weak and failing part, although our feelings would carry us in a somewhat different direction, we do a more substantial service to the whole body, and perhaps even to that very portion of it which we were at first disposed to help, than if we had acted according to our original intention. We are more apt to have our sympathies excited, when our kindness falls *directly* upon some living object; but we should not allow them to languish because the primary object is of a different nature. Our charities always *terminate* upon the man, though they may at first be employed in preparing the material of usefulness; so that our hearts should respond to the indirect as well as to the direct personal appeal. With regard to tracts, contributions, though not immediately, are soon applied to individuals; and they do service to many who need it much, and confer upon them benefits of no ordinary kind.

Indeed, Mr. Chairman, these little tracts are made the instruments of good to a degree beyond what many persons imagine. Could we sometimes follow them on their eventful course, and mark how they catch the wandering eye and fix the thoughtless heart, exciting the serious inquiry and the pious resolution—how they give wise counsel to determine the doubtful mind, and direct it along the line of truth and holiness,—could we thus trace it from family to family, from room to room, from individual to individual, we would often have reason to bless God for the happy result. A single tract has been known to effect an alteration in a whole neighborhood, and the instances upon record, in which they have exerted a most happy influence, are numerous beyond what can be mentioned. They are not intended to supersede other labors, or to interfere with any ordinance of God, or any human plan of usefulness, but to be instrumental in furthering them. They can go where ministers cannot. They can penetrate to places where the missionary's voice is not heard, and prepare the way for his future services. And even where the ordinances of the Gospel are regularly administered, and the authorized minister constantly proclaims salvation by faith in a crucified Redeemer, and faithfully from house to house repeats his warnings and his counsel, even there they often do good which he cannot personally do. The minister is sometimes prevented by the formalities of life from the opportunity of performing his useful offices; but these, not hampered by the customs of the world, may have admittance at all times, in the unguarded moment, in the most exclusive period, in the hour of danger and alarm, in all time of sickness and affliction. They can go to the secret chamber of the individual, they can be with him in his solitary hours, they can be near him in his private devotions, the sight of them may reprove sins to which no human eye was witness. When a person gives counsel or reproof to another, he is always in danger of being swayed by passion or fear; of reproving with coarseness or unkindness, or of sacrificing faithfulness to a mistimed delicacy; and even if he secures the desired medium, yet the pride of the other often takes the alarm, and the greatest act of a self-denying charity is converted into a matter of offence. But the tract speaks without fear or favor, with the greatest plainness and all needful severity, and yet hurts not the feelings, nor calls into operation those opposite passions, which so often render personal advice ineffectual.

The word spoken sometimes loses its weight, because the treacherous memory has not retained the argument, and therefore cannot submit it to a satisfactory examination; but the tract may be examined at leisure, may be read with deliberation, may be taken up, laid down and resumed again; and thus the truth be fully understood, received with entire conviction, and firmly established in the mind. The larger treatise and volume are of course more acceptable to many, and may convey greater information, and more variously please and edify the reader; but these have not the easy and extended circulation of the tract; and do not like it, work their way to the cottages of the poorest, the houses of the guilty, the hands of the young, the chair which stands by the sick bed in the hospital; nor can they so readily travel over unsettled wastes to cheer the distant emigrant amid the unsubdued forest or the uncultivated prairie; nor can they so promptly meet the wants of a neighborhood, or the exigencies of a time.

COMMUNICATIONS.

For the Churchman.

"THE THINGS WHICH ARE BEFORE."

It needs the exercise of a Christian's faith to undertake, with the prophetic declarations of the divine oracle in our hand, to traverse the length and breadth of the iniquity and ungodliness which spread like a wide desert over our sinful world. The sure word of prophecy does indeed testify that a time is coming when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea; when all shall know him, from the least to the greatest; when from the rising to the setting sun, by all the nations and families of man, incense shall be offered unto his name and a pure offering. Language seems to be exhausted in the full and glowing descriptions which holy men of old have given us of those latter times, and of the brightness and blessedness of that day of gospel light, when to all the posterity of fallen Adam the Sun of righteousness shall arise with healing on his wings. The sincere believer in the word of God cannot refuse credence to all these declarations, or doubt the certainty of their complete fulfilment. Hath he spoken, and shall he not make it good? is the question which quickly settles all doubt, and establishes his belief that all he reads will certainly come to pass. But when he looks abroad upon the world, that very world which is to be the scene of these glorious events, and with impartial eye beholds the darkness which pervades and the iniquity which abounds every where, even where the Gospel has been most fully preached—reflecting at the same time that the means of its renovation have been afforded for nearly two thousand years, and that no other than those means are to be expected in the future to accomplish those results—the firmness of the foundation on which faith is built is severely tried, and an unqualified reliance on the divine declarations is all that can support it.

The Gospel has indeed been given to the world for two thousand years—but how has the world profited by the inestimable gift? It needs a circle of but small diameter to include the territories of Christendom; and even within those territories, instead of the blaze of noonday it is but a feeble twilight, which gives promise of the rising of the expected sun. It may perhaps be regarded as an easy task to make these general assertions of the little progress of the Gospel in the world. The fact that it is easy is indeed lamentably true; no great research is wanted to bring testimony for their confirmation. Let any man appeal to his own knowledge of the present condition of the human family, and of the emphatically small proportion which the professors of the Christian name bear to the actual population of the globe—and with this small proportion, this very fraction of our race in view, let him draw an inference from his every-day observation of the characters of those around him concerning the limitations which he has yet to set to that little number in determining the actual state of Christianity. The calculation, though painful, will not be a tedious one. "We know that the world lieth in wickedness," will be its speedy result: and by arriving at this result, he will be in nowise impairing the evidence of the truth of the Gospel to be drawn from the extent of its propagation. In apostolic times it did spread widely and rapidly, unhurt by human opposition, unstayed by all the obstacles which human ingenuity could cast in the way of its triumphal progress. Every victory it gained over the unwearied enmity of a hostile world was set forth as a perpetual monument of its heavenly origin; and its victories were far from being few. Men full of faith and of the Holy Ghost went forth in the strength of the Lord God, and with ardent love for their crucified Saviour, to spread the knowledge of the truth, and were more than conquerors.

Had the Christians of succeeding ages, whilst they shared the blessings, shared also the spirit of their predecessors, the work might have gone on more rapidly to its consummation. Had the zeal, and devotedness, and perseverance of Paul and his companions found a counterpart in the character of those who subsequently engaged in the work of Christ, and been transmitted from them to their immediate converts and successors, and so on from generation to generation, we might now be living in the midst of that glorious era which is so vividly described in the volume of prophecy. But the fervor of zeal abated, and was chilled and restrained by the spirit of the world. The work is yet to be done; the transformation still remains to be effected. The Christianity of apostolic times must yet be resuscitated, and made to operate as it did aforetime, in abundant labors in behalf of the Redeemer's kingdom. By this means and this only, can the predicted splendors of that kingdom become realities, and the kingdoms of this world be made the kingdoms of the Lord and of his Christ. Until that character of entire devotedness shall be again resumed by the people of Christ, the work must drag on heavily, and almost hopelessly. *The things which are before* are too infinitely disproportioned to the present means which are employed for their attainment to allow the faintest anticipation of success. Not to dwell upon the benighted condition of the hundreds of millions of Pagans, Mahometans, Jews, and almost pagan inhabitants of superstitious Christendom, look upon the wide-spread territories of our own country, and the multitudes of our own people who are fast outgrowing the restraints with which the Gospel would clothe them, and destitute of all the privileges, and blessings, and hopes of vital godliness; and then consider whether the means which are now in operation to increase its influence are sufficient to keep pace with the evil, much less to overcome and extirpate it. *The things which are before*, if we went not beyond the bounds of our own city, are too high to be reached by the puny efforts of an arm which is not strengthened mightily by the living, realizing faith exhibited in the Scripture models of the faithful. How much more then, when we cast our eyes over all our borders? And we have no right to limit even by these the field of our holy desires and steadfast purposes. The Bible sets no limits but the necessities of man, and from the Bible alone must we learn the nature of the work which is given us to do.

We must not expect any special or miraculous exertion of the divine power in bringing to pass the things which are predicted. It is consistent with what we know of the divine procedure, to anticipate, that, as an instrument by which to effect the evangelization of the world,—(an object which should be dear to the heart of every Christian,) there will be set in action in the Church an amount of faith, and zeal, and self-denial, and persevering devotedness, which our narrow conceptions, formed and moulded by habit and custom, are hardly capable of apprehending. Our entire consecration to God's service must cease to be nominal; there must be in no part a holding back for ourselves, be it time, or talents, or ease, or wealth, or reputation, or friends, or children. Even upon the bells of the horses must there be written, "Holiness to the Lord."

Let us but imagine such a spirit to be awake among ministers and people, and we cannot fail to identify with it the attainment of the most glorious results. Is it not then their duty to begin at once the cultivation and the exercise of such a spirit? If they can thus facilitate the triumphal progress of the Prince of Peace, and put a needy and famishing world in possession of the unsearchable riches of Christ, can they, consistently with their obligations to God and man, defer the undertaking? It is a matter which each is called upon to settle not for others, but for himself; concerning which he must answer for himself in the judgment of the last day. The close of an old, and the commencement of a new year reminds us that it is high time to awake out of sleep, to work while it is called to-day; and only remembering the things which are behind to mourn over past supineness, at once to reach forth to the things which are before, and labor hereafter with a zeal which shall be worthy of our Master, worthy of our high calling, worthy of the greatness of the object which we have in view, to "preach the Gospel to every creature."

D.

For the Churchman.

THE MISSIONARY CAUSE.

Mr. Editor,—My second article upon the subject of "Systematic Appeal and Contribution," and your comment upon the observations of your correspondent, "A Clergyman," who "complains of injustice done him, in common with others," in my first communication, seem to preclude the necessity of further remark. But in tendering my thanks for your ready defence of my motives, and your assurance of my charity toward those, situated as your correspondent seems to be, permit me to avail myself of the occasion, to offer a few remarks upon the *supposed* difficulties which sometimes prevent a due attention to the calls of our Church institutions. Who that is acquainted with the situation of very many of our country parishes, can be insensible to the difficulties with which they are compelled to struggle into existence; the burthen they must bear; the opposition, against which they must contend; and the disappointments they too frequently experience, before they can enjoy the uninterrupted ministrations of the blessed Gospel. All this and more has been witnessed by many amongst us; and the story of the long protracted effort, against indifference on the part of many, sectarian opposition from perhaps a larger number, and the infidelity of not a few, has been frequently recorded in the journals of our Conventions. If in any case a claim to exemption from the calls of our Church institutions could be made, by such as these it could be forcibly urged. Under the pressure of their burthens, with the clouds of despondence gathering around them, with a "darkness, that may be felt," would it not be cruelty to urge or offer any claim upon them? I would answer, No. There are many demands, exemption from which may readily be admitted, but there is one claim, to which I can hardly conceive that a legitimate ground of objection can be made. Need I name the cause of Missions? I could present it to the feeblest of the flock—I would urge it warmly, but affectionately, be the circumstances of the Church what they would, on the ground of love and duty to our Redeemer, under the full conviction that the frequent exhibition of its claim, would encourage the desponding, and animate them to seek, by relieving others more destitute than themselves, that blessing to their own souls, which is the sure reward of well doing in such a service.

And that blessing cannot fail to come home to their bosoms. Tell to one, who has long valued the rich privileges of the Gospel—who has been from circumstances deprived of its regular ministrations—who has long waited and pined for their renewal—whose prayer has gone up, morning, and evening, and at noon, for the return of that light, in which once he rejoiced—and who is but just beginning again to feel the enlivening ray upon his soul, though still obscured by difficulties and apprehensions—tell to such a one, that there are yet those, who have never heard of that Gospel he so highly values, and on which all his hopes for eternity are centred, and although his efforts to retain the ministrations of that Gospel, may never be blessed in the attainment of his heart's desire, yet will he give, though it be 'of his poverty,' to speed it on to the benighted Heathen—or to those even who are struggling with discouragements no greater than his own.

But the blessing will not be withheld. Though the gift be small, yet, like the mite of the widow, it is the offering of love—the soul has gone with it, in the prayer of faith; and though but as a grain of mustard seed, it shall yet spring up into a goodly tree beneath whose shade they shall find rest and refreshing. The piety of that man will be the deeper and the brighter, who cherishes a missionary spirit; and in proportion as he has felt the value of his privileges, will be his zeal to extend them to others. No matter how great the pecuniary difficulties of an infant parish may be—though it may be contending for its very existence—yet let the appeal for the aid of missions to others, be made. It will not pass unheeded; it would be kindness to present it: for the little which may be given, however small, will purchase the *prayer* of the grateful recipient; and that which to the giver may have appeared too diminutive for an offering, like the cloud, no bigger than a man's hand, *may* pour out a blessing, that there shall not be room to receive it.

The very *record* of the humblest deed of love, may stimulate those who, far more abundantly blessed in this world's goods, have yet been insensible or unmindful of their obligations to Him who bestowed them, to go, and—in proportion to their means—do likewise. Who can estimate the good that *has* resulted, or that *may yet* accrue, from such a record as is displayed for our admiration and example, in the testimony of our Bishop to the good work of our brethren of 'St. Matthew's Church, Moravia.' I will give it in full, from the 11th page of the journal of the last Convention. "The contribution of this parish, deserves my especial favorable notice. It is one of the humblest and most retired churches in the Diocese, but not failing, on that account, to have invested with very peculiar interest, the visit which I paid them, as reported at the last Convention. This parish, small in size and very limited in means, has in its contribution to the Seminary of three dollars entitled itself to our Saviour's commendation of a recorded instance of female piety—*She has done what she could.* Would that the same were equally deserved, where thirty, sixty, a hundred fold more abundant means have been vouchsafed!" While we approve the commendation, let not the admonition be disregarded. Are there forty churches in our Diocese, similarly circumstanced?—let each bring its little offering in the same spirit, and a sum would thus be furnished, equal to the allowance of one missionary—a humble, but a blessed gift, each contributor to which, might feel it to be an honor and a privilege, to have borne his part, as a member of even the smallest of those faithful churches. But there is an imperishable testimony to the zeal and love of the humble members of the flock, given in the language of an apostle. The cry of Macedonia, is familiar to every Christian. "Come over, and help us," is the affecting appeal, too often alas, urged in vain to our missionary associations. Yet it is these "churches of Macedonia," whose ardent love, under the pressure of their poverty, is so highly commended by the Apostle. They had sighed for the blessing of the ministration of the Gospel, and it had been granted to their prayers. The Gospel was preached to them, and it is in his 2d Epistle to the Corinthians (chap. 8th) that St. Paul speaks so eloquently of the fruit it produced, displayed in their love to their brethren in the faith. "Beyond their power," he says, "they were willing of themselves, *praying us with much entreaty*, that we would receive the gift." The smallest offering of the cheerful giver is not exceeded in value, by the most munificent. "For if there be first a *willing mind*, it is accepted according to that a man hath, and not according to that he hath not."

For their instruction, admonition, and encouragement, this and the chapter following, should be commended to the study of every Christian. The effect of example is here strongly illustrated, for, continues the Apostle, "your zeal hath provoked very many;" and in the close of his appeal, how rich a reward does he exhibit to them, in the prayers which he assures them will be offered up on their behalf, from the grateful recipients of their gifts of love. With what force will all his glowing arguments apply, to those, who of their abundance, or their "poverty," cheerfully aid in extending the blessings of the Gospel of peace. And I would again express the conviction, that were the missionary cause kept prominently in view, before every assemblage of Christians, it would excite the zeal, animate the love, and strengthen the faith, of every believer; and the response to the call, to remember their brethren yet more destitute than themselves, would yearly be exhibited on the pages of our journals, in the record of many a humble gift, which would lose none of its value, though contrasted on the same page, with the contributions of the wealthy and established churches in our Communion. S. K. T.

For the Churchman.

DAILY INFANT SCHOOL

Of the Mission Church of the Holy Evangelists.

On Thursday next it is proposed to have an exhibition of this school in the Mission Church, in Vandewater-street, to commence at half past 10 o'clock A. M.

After the exhibition several addresses may be expected from clerical friends of the mission, and a collection made to defray the expenses of the school.

In giving this notice, it is proper to say, that the daily Infant School is not supported from the common funds of the society. The additional expense of it being thought too great at the commencement of the Mission. A few facts respecting this school may not be uninteresting to its friends.

It was opened under the direction of the School Committee of the City Mission Society, Feb. 13th, 1832. There were at its commencement 25 scholars, and 1 teacher. It has been in actual operation a little less than ten months.—There were present the day before the holydays, 113 scholars, and 3 teachers. On its register are the names of 422 children who have been connected with it, together with the names, residence and *occupation* of their parents, composing above 200 families.

A condensed table of the occupation of the parents of these children, will show the class of people which this school is benefiting.

Riggers 10, Wood-sawyer 1, Seamstresses 9, Leather-dressers 3, Slaters 2, Ashman 1, Hatters 3, Stage-driver 1, Black-smiths 4, Stone-cutter 1, Printers 8, Gilder 1, Pawn-broker 1, Clothes-scourer 1, Confectioner 1, at Service 7, Sailors 6, Clerks 2, Saddler 1, Grocer 1, Washer-women 11, Shoe-makers 6, Carpet-weaver 1, India Rubber business 1, Tailors 13, Fisherman 1, Coopers 4, Feather-maker 1, Laborers 21, Tinman 1, Bakers 4, Silver-smiths 2, Soap-boiler 1, Paper-hangers 2, Lamp maker 1, Custom-house 1, Collier 1, Street Inspector 1, Carpet-weaver 1, Boarding-houses 2, Brush-maker 1, Glove-maker 1, Ship-carpenters 2, Umbrella-maker 1, Wheel-wright 1, Potash-maker 1, Currier 1, Block-maker 1, Mustard-maker 1, Sugar-maker 1, Cap-maker 1, Cabinet-makers 6, Painters 6, Porters 2, Book-binder 1, Ivory-worker 1, Gardener 1, Carpenters 8.

Together with a number of families whose occupation cannot be ascertained. From the register, it also appears that these families chiefly belong to the ward in which the Mission Church is situated. They live in the following streets:—22 families in Madison-street, 17 in Oak, 15 in Roosevelt, 14 in Pearl, 12 in Cherry, 12 in James, 9 in Gold, 7 in Spruce, 21 in Water, and 13 in Vandewater.

The children attending school in rooms under the Mission Church, and taught by a communicant of this church, naturally bring their parents acquainted with the spiritual and temporal benefits of this Mission to the poor. In fact, this daily Infant School forms the wide-spreading *root* of this tree, which appears to have received the blessing of Heaven.

It is hoped that the friends of the Mission will attend the exhibition of this school on Thursday next, and it is believed that the appearance of the children, and the addresses of the Reverend gentlemen, will awaken an interest of equal advantage to the school and the visiters. C.

For the Churchman.

The requested translation in English verse enclosed, if you approve of it, Mr. Editor, is at your service.

THE LOVE OF JESUS.

Gracious Jesus! God most just!
Jesus beloved! our sweetest trust!
Jesus most righteous, good, and mild,
Thou Son of God, and Mary's child:—

Who can relate thy joyous grief,
Thy bitter pain, (our sweet relief,)
And loving Thee, thy lot not choose,
Nor pain, nor agony refuse?

Give us the power to live, and show,
How sweet it is thy love to know:
To act, and suffer, Lord, with thee—
So ever, Lord, our refuge be.

Eternal! everlasting King!
Our hope, our life: to thee we bring
Our prayers: O! guide us to thy sight,
To dwell with Thee in worlds of light!

Where Thee beholding, Thee enjoying,
Where songs of praise, our tongues employing,
Our heaven shall be our *lasting* home!
Amen, Lord Jesus, quickly come. M. A. W.

THE CHURCHMAN.

SATURDAY, JANUARY 5, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

The Late Dr. Sheldon of Troy, was a staunch friend of the Press. "You must keep your types going somehow," was his earnest remark, in communicating an offer of a steam engine to the institution. "Doctor Sheldon," says the venerable correspondent, to whom we are indebted for the reminiscence of this son of the Church, in our paper to-day—"was certainly a very excellent man, a pious communicant in our Church, and greatly esteemed and beloved by our congregation." His disinterested regard for this institution will endear his memory to all concerned in its conduct and its welfare.

To Correspondents.—All communications designed for insertion in the Churchman, must be sent in before two o'clock on Wednesday of each week. If received later in the week they cannot have place without inconvenience to the publishers, as it has been found necessary to fix the time of putting the paper to press much earlier than heretofore, since the union of the Banner of the Church with the Churchman.

Missionary Record.—This periodical (substituted in the room of the monthly paper of the Domestic and Foreign Missionary Society of our Church,) may be ordered through the Press.—*Subscription price,* $1 *per annum.* To auxiliary associations it is furnished *gratis.* Definite directions are desired by the Secretary in Philadelphia, as to the mode and channel of transmission to associations.

Circulation of the Scriptures.—Correct and cheap editions of the Bible—executed in a style worthy of such a book—are among the greatest public blessings.* Numerous cheap editions—and enough that are correct, may be had at the bookstores, and the depositories of societies—but the first are generally in a type so small and crowded as to give pain to the eye in the perusal,—and in a style of execution offensive to good taste—and seriously so to that reverence, (itself a proof of pure mental taste,) which we feel for the sacred volume—while such as are free from this objection, are held at prices which are a barrier to their circulation. The American Bible Society issues copies least liable to either of these objections. The Methodist Book Concern is also exemplary in this respect. Both have been enabled hitherto to furnish Bibles at a price much below that at which the Society of our Church in this city is compelled to hold those furnished from its present stereotype plates. The painful consequence has been a limited annual issue from its depository which all have regretted;—and the almost total absence of *orders for supplies from auxiliary societies in our Church.* Our paper to-day is accompanied by a specimen page of the new book to which the circular which follows has reference. It speaks its own claims to a ready preference over the American editions now extant.

The statements of the subjoined appeal show that if the plates in question be procured, their employment by the Society will do away the evil—a grievous one we have always esteemed it—of *a comparatively limited issue of the Bible* from its Depository. Its Board of Managers has constituted itself a committee of solicitation, for obtaining a sum of money ($1500) sufficient for the purchase of the set of plates;—and several of its members gave a pleasing earnest of their probable success by subscribing, upon the adjournment of their last meeting, $265 toward the object.

Circular of the Auxiliary New-York Bible and Common Prayer Book Society.

There is among Protestants but one opinion upon the question—"Should the Scriptures be made accessible to every man?" All are ready to answer, unequivocally, Yes! The numerous societies having in view the supply of every destitute household and individual with the sacred volume, prove, by the support they realize, the disposition of the religious public upon this point. Episcopalians desire to contribute their part toward the complete attainment of the object, and the perpetuation of this work of mercy. The Society named at the head of this article has been for many years actively employed with this design. But a serious obstacle has impeded its efforts. The Bible hitherto issued from its press has been too costly, *by one third of its price.* Auxiliary Societies have been deterred from purchasing it; and its publication has too rapidly absorbed our funds.

It was originally chosen with a view to *legibility;* and has been retained on account of difficulties in the way for procuring a proper substitute, hitherto deemed insurmountable. An opportunity now offers of procuring a set of stereotype plates of the desired size, from a peculiar type cast by Messrs. Conner & Cook, of this city. From these plates editions may be issued *combining* the advantages of *legibility* and *cheapness.* They will give a very superior Bible for distribution by societies and individuals, which may be sold, printed on a fair and durable paper, well bound, filletted and lettered, at a price not exceeding fifty cents, *provided the original cost of the stereotype plates be defrayed by voluntary contributions.* The insertion of a *summary of contents* at the head of each chapter, will greatly enhance the value of the proposed edition. And arrangements have been made for securing great accuracy in the preparation of the plates.

Contributions are now asked, to enable the Society effectually to accomplish this most important object, at an early period, and the Managers earnestly appeal for aid in the purchase of the stereotype plates, to all who are favorable to the general circulation of the Holy Scriptures.

Benjamin M. Brown, *President.*
H. I. Seaman, *Recording Secretary.*
New-York, Jan. 2, 1833.

Contributions will be received by any member of the Board of Managers, and at the Depository of the Press, No. 46 Lumber-street.

[* The following Report of the Chaplains of Congress, made at the request of a committee of that body, in 1782, in reference to "*the first American Bible,*" is worthy of record. We copy it from the Philadelphian.]

REPORT.

Gentlemen,—Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman, who has exerted himself to furnish it, at the risk of private fortune.

We are, Gentlemen, your very respectful and humble servants,

(Signed) William White,
George Duffield.

Hon. James Duane, Chairman, and
the other Hon. Gentlemen of the
Committee of Congress, on Mr.
Aitken's Memorial.
Philadelphia, September 10th, 1782.

Whereupon, *Resolved,* That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of Arts in this country; and being satisfied from the above Report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

Charles Thompson, *Secretary.*

Utility.—The rage for *utility,* such as may be discernible by the 'meanest capacity,' is high among us, as well as with the advocates of ultra-reform in England. It needs to be chastened, and we are happy to insert the fine article which follows from the British Magazine for November, upon this subject.

CATHEDRALS—MUSICAL FESTIVALS.

It is a curious occupation to notice, in almost every circumstance, the prevailing character, the ruling passion of the age. The present national philosophy of worshipping utility with respect to the bodily wants and practical purposes of life, towers its head in fearless pre-eminence above all other ends and purposes. Whatever awakens the imagination, dignifies the heart, refines and spiritualizes the intellect, and exalts the nature of man in the scale of his ultimate being, by lifting his enjoyments and his hopes above the confinement of his sensual existence, is now generally treated as useless, or sneered at as visionary. Under the influence of this all-pervading belief and practice, we are not surprised to see the journals of the day congratulating the country that some purpose has at last been found for the useless cathedrals of England, and that the meeting in York Minster has shown they may be made useful at least for the periodical performances of sacred music. How painful is it to read opinions like these, and to find all things weighed only in the goldsmith's balance! That York Minster has produced 2000*l.* for a public charity, is an object of congratulation and praise with the modern philosophers; but are we to believe that this is the chief, if not solitary benefit this holy building has to bestow upon the wants and happiness of the people? Is it nothing that the Cathedrals are the only Protestant churches in England which preserve the *daily* offering of supplication and thanksgiving! Are we to listen to men who themselves comprehend not the more elevating charities, the more permanent and lofty gifts which such edifices are ever pouring forth on the grovelling, low, and turbulent feelings of a factious and commercial nation? How do they send away from their shrines thousands of pilgrims, who enter them, worn down by the fretfulness of a vulgar and too-anxious life! How many degraded and worldly hearts are they ever recalling to the love of grandeur and beauty! impressing upon them an humbling consciousness and confession that life and happiness are not maintained by bread only, but that there are faculties in the soul which hunger and thirst likewise for nourishment and support. How, in respect to God, are they ever assisting and strengthening the *idea* of this awful sublimity and mystery! and, in respect to man, teaching, among other lessons, a convincing one of the greater nobility, magnificence, and taste of the minds of our ancestors, with a proportionate respect and love for them, and a clearer insight into the character of the times in which it has pleased the inflicting hand of Providence to place *us.* All these, and a thousand similar charities and instructions, are supplied by these holy Cathedrals, which are scattered, alas! too sparingly through our land, but which, like oases in the desert, assure us that the forms of piety, gentleness, repose, and beauty, are still left upon the earth. That such effects upon the spirit of the national character are not well understood, and are made as nothing in the sight of 2000*l.*, does not surprise us; for when money and its results are the criterion of worth, all that spiritually advances our nature must expect to be unvalued and overlooked.

Calendar.

Jan. 6.—Epiphany.
—— 13.—1st Sunday after Epiphany.
—— 20.—2d Sunday after Epiphany.

PUBLIC MEETING.—GREEN BAY.

A meeting of Episcopalians will be held at 7 o'clock on the evening of Monday, the 7th inst., at Christ Church, Anthony-street, on business connected with the mission of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church at Green Bay.

Jan. 3, 1833.

MISSIONARY COLLECTION.

A collection will be made in St. Mark's Church, on Sunday, 6th inst., for the benefit of the Missionary Branch of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York.

Jan. 3, 1833.

TO EPISCOPALIANS.—CIRCULATION OF THE BOOK OF COMMON PRAYER.

A set of Stereotype Plates of the Book of Common Prayer, new and correct, are offered for sale by the Auxiliary Bible and Common Prayer Book Society of this city. They are of the 18mo size, containing 482 pages; and being *duplicates* of a set just completed for the Society, may be had upon very favorable terms. The attention of societies engaged in promoting the circulation of the Prayer Book is invited to this offer. Specimen pages of the plates may be seen, and the terms of sale ascertained, by application or writing to the President of the Society, Benjamin M. Brown, at 61 Water-street, or at the Butchers' and Drovers' Bank, 128 Bowery; or to the Treasurer, Richard Oakley, 105 Front-street.

New-York, Dec. 27, 1832. tf.

MARRIED.

In Zion Church, Palmyra, Nov. 29, by the Rev. Mr. Hickox, the Rev. Seth Davis, missionary at Seneca Falls, to Miss Mary Emeline Thayre, of the former place.—*Aub. Gospel Messenger.*

OBITUARY.

Died, at Troy, N. Y., on the 15th day of December, 1832, Doctor Elisha Sheldon, aged 50 years; by which the Church, and the community in general, have sustained a great loss. Though he was not bred in the Episcopal Church, yet from investigation he became affectionately attached to it, as the organized community of his divine Redeemer—the ark appointed by Him to transport us safely over "the waves of this troublesome world" to "the land of everlasting life." He improved every opportunity to manifest his preference for its institutions, as best calculated to disseminate the religion of the Gospel; and as an instance, we mention his offer of a steam engine to the Episcopal Press, for which noble proof of his interest in that enterprise, (though the institution was not in a situation to accept the gift,) he received the cordial thanks of the Trustees. His best eulogium may be read in the sorrow evinced by the large concourse of all classes, who attended his funeral obsequies; and the almost overwhelming, though unostentatious sorrow, of his aged parents, his surviving partner, and his orphan children.

INTELLIGENCE.

DOMESTIC.

PAROCHIAL EFFORTS.

From the (Auburn) Gospel Messenger.

Manlius, Dec. 18, 1832.

Rev. and Dear Sir,—I am admonished, by several interesting communications which have lately appeared in the Messenger, of a duty which I owe to the people of this parish, who it is believed have not been much behind their neighbors in zealous and persevering efforts to promote the prosperity of the Church. In the summer of 1831, was organized a Female Benevolent Association, the object of which was, by contributing each a yearly sum of money, and meeting together weekly for sewing and making articles for sale; to furnish in the first place, if needed, clothing for poor children in the Sunday School; and in the next place to procure books and presents for the children; and lastly, to bestow their surplus funds, if any, for Missionary purposes. To this last object they have not been able to contribute much, until this fall, when, at the suggestion of their minister, the association very speedily and generously contributed a box of clothing for the Mission School at Green Bay, which with a small addition made by the ladies at Fayetteville, was forwarded in time to reach its destination this fall. The value of the clothing and articles contained in the box when it went from this village, was thirty-two dollars; how much was added at Fayetteville is not known. In addition to all this, the members of the same association have given clothing, believed to be worth fifteen dollars, or more, to two young gentlemen who are purposing to enter the ministry. And they have just now raised about twenty-five dollars to purchase carpetings and other materials, to improve the appearance and convenience of the chancel and reading desk of Christ Church in this village. But what is more than all gratifying is, that so much is accomplished with so little parade, with such alacrity and good feeling, that seems to deserve, while it does not ask for praise. And above all, I consider their past efforts as a good beginning in a labor of love which will yield for missionary and education purposes a more plentiful harvest. This association has furnished nearly all the means expended in the operations of the Sunday School since its organization. It does not seem weary in well doing.

It is due also the gentlemen, the members and friends of the Church in this village, to state, that in addition to a continued liberality in support of the institutions of the Church, they have lately made a successful effort to improve the appearance and improve the site of their church edifice, which in consequence of a change in the village, had become very inconvenient and difficult of access in unpleasant weather. This church, which was erected about twenty years since, was made of the first rate materials, and with the exception of two of the sills, was in a state of entire soundness. There had been a great deal of incredulity, as to the practicability of removing so large and heavy a structure, so great a distance, and down so steep a descent. But the experiment was entirely successful. The church, which is a Gothic structure 52 by 38, with a heavy projecting tower and a lofty steeple, has been removed about fifty rods, with the tower, and bell, and organ, the whole of the middle tier of slips, with the pulpit and chancel remaining entire. And it has received no injury worth mentioning. It is safely placed on a new foundation, on the site of those old stores, where a few years since the principal mercantile business was done.

In accomplishing this important work they are indebted very much to the liberality of Mr. Azariah Smith, who at an expense to himself much beyond its value, to which he was subjected for the purpose of removing incumbrances, has presented the vestry with a convenient and sufficiently spacious lot, which it is believed will give general satisfaction. On the new site the foundation is prepared for a lecture room and library, which it is designed to finish next spring. The other repairs, with the exception of painting the exterior and building fences, will be completed during the present week.

The expense incurred by the removal and repairs, including what remains to be done, will probably exceed a thousand dollars. The removal was undertaken by Mr. Ephraim Bowen, of Springport, Cayuga county, who is the inventor of machinery which enables him to move the heaviest buildings with ease and safety.

A. S. Hollister.

Auburn, Cayuga Co. N. Y.

Ladies' Fair.—On the evening of the 13th the Ladies' Association of St. Peter's Church, in this village, held their annual Fair in the Long Room at the Western Exchange. A variety of fancy and useful articles, but chiefly of the latter, were disposed of greatly to the gratification of those who had been employed for nearly a year, with most assiduous effort and much anxiety, in preparing them.

The cloud which has passed over this congregation, shedding a most disheartening gloom, has been very materially broken by those "honorable women not a few," who have persevered in the redemption of their pledge to their "husbands, fathers, brothers and friends" on the 8th of February last. In their Fair of 1830 they realized 116 dollars, and in that of 1831, 127 dollars, both of which sums were chiefly spent upon the improvements of their house of prayer,—that neat and beautiful temple which the night of February 5th saw in ashes. They will probably realize full 150 dollars, from the recent sale, for the like laudable purpose, the becoming adornment of that new sanctuary, now, by the blessing of God upon most unwearied and liberal exertions, advancing toward completeness. Who will not thank God that it was in the hearts of this people "to build a house for His name to dwell in," to record the claims and utter the songs of his Church; and who will not feel grateful to those who thus furthered the cause, as well as to those who *in many other places,* as well as this, have given substantial evidences of their sympathy? Who that shall go up to that new temple, will not have the heart tuned for the song of praise to him who took pity upon our Zion when "her stones were in the dust," and the dwelling place of our holy joy "was burnt with fire?" "One thing have I desired of the Lord, that I may dwell in the house of the Lord for ever, that I may behold the fair beauty of the Lord, and visit his holy temple, there to praise his name with a song, and to magnify it with thanksgiving."

Seneca Falls, Ontario county.—Collection for Green Bay.—On Christmas day, the congregation of Trinity Church, Seneca Falls, of which the Rev. S. Davis is the minister, made a collection for this Mission amounting to seven dollars.

Grace Church, Providence, is progressing with remarkable prosperity. Thirty Communicants have been added since it was opened, and 18 adult baptisms have occurred. The temporal concerns of the parish are flourishing. It is free from debt, we are informed, and has already realized a surplus fund.

Literature of the West.—Mr. Skillman, of Lexington, Ky., proposes to publish in that city, a periodical work, under the title of "Mississippi Valley Quarterly Magazine, and Literary and Theological Review."

We gather the following items from the British Magazine for November.

FOREIGN.

St. Alban's Abbey.—At a public meeting held at the Thatched House Tavern, St. James's-street, London, on Wednesday the 13th of June, 1832, to take into consideration the means to be adopted for the repair of this beautiful specimen of ecclesiastical architecture, the Lord Bishop of London in the Chair, it was resolved, "That it be distinctly understood by subscribers, that unless a sufficient sum be raised to effect the complete repairs of the building, the amount of subscriptions shall be returned to the respective contributors, after the deduction of the expenses incurred by the committee." The amount of subscriptions already advertised is 1988*l.* 3*s.*

Church Missionary Society.—His majesty's government has humanely set apart 500*l.* a year to induce this Society to undertake a mission to the wretched aborigines of New Holland, and two clergymen have already reached that country to engage in the perilous work of attempting their instruction.

Among the recent donations to King's College, we have been gratified to remark the valuable Herbaria, collected by the late Dr. John Sims, which is contained in four handsome cabinets, and has been presented to the botanical department in the museum by his liberal-minded relatives. The College has, we are informed, also been enabled, through the liberality of one of its supporters, to make the acquisition of probably the most complete collection of parliamentary records in the kingdom.

On Sunday, the 7th inst., the Rev. S. Jones, of Briston, preached his last sermon in the Established Church. He ascended the pulpit without his surplice; and after uttering some extemporaneous prayers only, he selected his text from Solomon's Songs, chap. iv. 8—"Come with me from Lebanon, my spouse . . . . from the lion's den, from the mountains of the leopards." He proceeded in vehement language to inveigh against the "base idolatry of the Church of England," which he said he had made up his mind never to enter again. He warned his congregation, particularly the church-wardens and clerk, never again to be seen within the walls of a state church, nor to support, in any way, a tithe-loving and Parliament-made parson; but to do every thing in their power to remove from Christianity that deep stain which she had received by being connected with public robbers. The preacher and his congregation then left the church, singing the following lines:—

"Leaving now the popish steeple,
Move the heart of every one;
Lord, instruct the priests and people
Gross idolatry to shun.
None to tithe exactions hearken!
None among consistent men
Can consent to be church-warden,
Clerks will scorn to sound 'Amen.'"

[Did we not know the hand from which we received these facts of the above detail to be that of a friend to the ex-minister, we could not have believed that such an exhibition of ribaldry and profaneness could have been made in a Christian place of worship by its appointed functionary; still less could we have thought that a congregation [query, how numerous?] would have joined in the *mockery of a hymn* with which it was concluded.]—*Bury and Norwich Post.*

Emigration—Canada Company. Incorporated by royal Charter and Act of Parliament, in 1826.—To facilitate the conveyance of emigrants from the head of Lake Ontario to the Huron Territory, the commissioners of the Canada Company have made the following arrangements:—

Two good covered stage wagons, with teams of four horses each, are to be constantly kept travelling between Hamilton, at the head of Lake Ontario, and through Wilmot to Goderich, in the Huron territory, at the following moderate rates of conveyance:—From Hamilton to the Wilmot Line, for each adult, 1½ dollar; from the Wilmot Line to Goderich, the same charge; and for children in proportion. The carriage of luggage from Hamilton to the Wilmot Line will be 1½ dollar per cwt.; from the Wilmot Line to Goderich the same charge; and for intermediate distances at proportionate rates. Each passenger to be allowed 56lbs. of luggage free.

On the arrival of steam boats with passengers at the head of Lake Ontario, twelve extra wagons will be kept in readiness at Hamilton, to afford the necessary facility of conveyance to the above-mentioned places, upon the following terms:—From Hamilton to the Wilmot Line, 2 dollars; from the Wilmot Line to Goderich, 1½ dollar. But the carriage of luggage to be the same as by the regular wagons. And for the convenience of emigrants who intend to settle in Huron Tract, in addition to the taverns already established on the road between Hamilton and the Wilmot Line, four taverns and stables have been erected at the following places, viz.—the Wilmot Line, the river Avon, the river Thames, and at Ross, being places at convenient distances for persons travelling toward Goderich.

Storehouses are being erected at the above-mentioned points, to be well supplied with pork, flour, tea, and sugar, salt, nails, hatchets, such carpenter's tools as are likely to be required, window-sashes, glass, putty, cooking utensils, crockery ware, &c.; all which articles are to be supplied at prices far below what they would cost to the settlers were they to be supplied in any other way.

The commissioners have entered into these arrangements solely with the view of promoting the comfort of emigrants during the journey, as the company have no interest in, nor derive any benefit from these establishments, but sanction them expressly for the purpose of enabling the emigrants to obtain readily the articles they may require, and of preventing any imposition upon them by exorbitant charges.

The Company's commissioners are also completing arrangements for the purpose of forwarding settlers by steam boat conveyance from the Welland Canal to Goderich, in the Huron Territory, thus enabling emigrants to proceed either by land or water, as they may find it most desirable.

ACKNOWLEDGMENTS.

THEOLOGICAL EDUCATION.

Bishop Onderdonk acknowledges, with great satisfaction, the receipt, through the Rev. Mr. Schroeder, of ninety-two dollars, to be appropriated to the aid of young men preparing for the ministry of the Protestant Episcopal Church. The greater part of the said amount having been contributed by the Class for Religious Instruction in St. Paul's Chapel, and the balance by a few ladies of Trinity Church.

Jan. 3, 1833.

ST. JOHN'S CHAPEL.

It is respectfully proposed that the ladies of St. John's Chapel should raise the requisite funds for furnishing a room at the General Theological Seminary, for the use of a beneficiary. Should there remain any surplus, after procuring the necessary articles and fuel for the winter season, it is intended to appropriate it to the purchase of theological works, and thus lay the foundation of a library, which, together with the furniture, will always remain for the benefit of the occupants of the apartment.

Subscriptions or donations will be received and applied to this object by Mrs. Anthon, 38 Lispenard-street.

Respectfully, H. Anthon.

⁂ Sums received, ...	$21 50

Jan. 1, 1833.

BISHOP ONDERDONK SCHOLARSHIP.

Deposited at the Press to the credit of this Scholarship, since 25th Nov. as a perpetual loan, at an interest of 6 per cent. per annum, to be paid upon the fund ($2,500) when completed, to the Treasurer of the General Theological Seminary; as follows,—

1832.		
Jan. 3.	By a Young Lady of St. Luke's Church, New-York, - - - - - - - - -	$5 00
	Heretofore deposited, - - - - - - -	195 00
	Present amount of fund, - - - - -	$200 00

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the N. Y. Protestant Episc. Tract Society, acknowledges the receipt of the following sums, viz:—

1832.		
Dec. 27.	From a new annual subscriber, . .	$1 00
31.	From an annual subscriber, ...	3 00
"	From a friend, a donation, ...	1 00
"	From a new annual subscriber, . . .	1 00
"	From Mr. Joseph A. Perry, to constitute himself a life member, by the hands of Mr. W. H. Beare, ...	10 00
1833.		
Jan. 3.	A Thanksgiving offering from Christ Church, Rye, by the hands of the Rev. W. M. Carmichael, ...	10 00
"	Cash from the Ladies of Christ Church, Norwich, Conn. to constitute their Rector, the Rev. Seth B. Paddock, a life member, ...	10 00
		$36 00

Thomas Browning, *Treasurer,*
At the Press Buildings, 46 Lumber-street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1832.	*Missionary Fund, Disposable.*	
Dec. 31.	Collection made at the Church of the Holy Evangelists, New-York, on Sunday, 23d, ...	$16 00
1833.		
Jan. 2.	*A Donation* from a Lady at *Ithaca, Tompkins Co.,* per Rev. James D. Carder,	5 00
"	A Collection made on Christmas day in St. James' Church, Skaneateles, Onondaga Co., ...	8 00
		$29 00
1832.	*General Fund, Disposable.*	
Dec. 31.	A Donation from Mrs. Joshua Jones,	$10 00
	From four subscribers, ...	10 00
		$20 00

Benjamin M. Brown, *Treasurer,*
Jan. 3, 1833. 61 Water-street and 128 Bowery.

MISSION AND SUNDAY SCHOOL.

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THE CHRISTIAN YEAR.

ON THE EPIPHANY.

THE ADORATION OF THE MAGI.

The star once up—these follow'd with all speed
Desire can make, or wing'd affection breed,
Nor length of way, nor hardship of the season,
Nor dangers of the pass can frame a reason
To hinder their devotions.

* * * * * * * * *

No envious circumstance *shall* us detain
From Him where we *may* still a welcome gain;
Faith startles not at *less*, or greater harms,
But perseverance *lodgeth* in His arms.
And now, being enter'd, trebly they adore
The royal Babe, with body, soul, and store.
The body prostrate on an humble face;
Where Christ is, oh! what reverence suits the place,
And happy 't is where outward postures show
The holy fires that in the bosom glow.
Their choicest treasures purposely they brought,
Scorning to serve their God with things of nought:
Blush, then, cheap Christians! and your custom hate,
Who serve the Highest at the lowest rate.
Their presents are both rich and mystical,
Fitting themselves and country; yet, withal,
Suiting their object; *gold*, as to a king,
As to a priest, their incense offering,
Embalming myrrh, as to a mortal given,
That speaks Him our preservative for HEAVEN.

* * * * * * * * *

And now, methinks, our common Master cries,
Write by these copies—go, and do likewise.
These, as the earnest of the Gentiles come;
Aye, they were the first-fruits of Christendom;
To all the world these sages lead the way,
These wise men follow, and without delay.
The kings of Tarshish here their presents bring,
And Sheba's princes add their offering;
Nor stays Sabœa's potentate behind,
To Christian adoration all inclined.
All nations, therefore, of the world rejoice,
With grateful triumphs both of hearts and voice,
Let Roman, Grecian, Persian, Indian, Jew,
And those eclipsed with Afric's sable hue;
Let Thracian, Scythian, and American shore,
This new-born Monarch of the world adore:
Let both the poles to this puissant Lord,
The tribute of their loyalty afford;
Both high and low, rich, poor, the weak and strong,
Let all make up one universal throng;
The living mortal, and the dead in sin,
No soul can die that here comes timely in.

Ed. Sparke, D. D., 1652.

PRELIMINARY NOTICE OF THE EPIPHANY.

In our notice of Christmas-day it was mentioned that the greater part of the Eastern Church for three or four centuries kept the feasts of the Nativity and the Epiphany on the same day. In the time of Chrysostom, however, they began to be celebrated in those parts of Christendom as distinct festivals, as they had previously been in the Western Church, and so they have continued to this time.

The festival of the Epiphany is to be the subject of our present notice. The word Epiphany is of Greek origin, and means *manifestation:* and accordingly the festival was instituted to celebrate *the manifestation of our Saviour in the flesh.* The particular manifestation, however, is not stated uniformly by different writers. The *purpose* of the festival is thus recorded in a sermon ascribed to St. Augustine, which comprises the several reasons of the institution alleged by others. "On this day we celebrate the mystery of God's manifesting himself by his miracles in human nature: either because this day the star in heaven gave notice of his birth; or because he this day turned water into wine at the marriage-feast at Cana in Galilee; or because he consecrated water for the reparation of mankind by his baptism in the river Jordan; or because with the five loaves he fed five thousand men." By other writers the three first of these reasons are mentioned, but not the last. But the first and the third were chiefly regarded in the works of the fathers of the Church. And, of these two, by some particular stress is laid on the manifestation of the birth of Christ to the eastern sages by the appearance of the star; and by others, as commonly by the Greek writers, on the manifestation of him at his baptism by a voice from heaven, saying, "Thou art my beloved Son, in whom I am well pleased."[*]

Our national Church appears to have had an eye, though in different degrees, to the *three first* of these *reasons;* agreeably to the provisions in her liturgy for this festival. The collect for the day particularizes "the manifestation of the only-begotten Son of God to the Gentiles by the leading of a star;" and the Gospel records the narrative of that event. The second lesson for the morning service gives a relation of our Saviour's baptism: and the second lesson for the evening service relates the miracle wrought by him at the marriage-feast of Cana, when by "this beginning of miracles he manifested forth his glory." From her appointment of these two lessons, (the latter of which indeed is out of her common rule of selection, being, although an evening lesson, taken not from an Epistle but a Gospel,) it is evident that the Church acted not without regard to the two manifestations, related in these portions of holy Scripture. It is at the same time evident, that her regard was principally directed to "the manifestation of Christ by the leading of the star." To that manifestation she has given greater prominence, by making it the subject of commemoration in the collect, as well as in the gospel for the day. In the epistle also, and in both of her first lessons, the introduction of the Gentiles in particular to the knowledge of Christ is the conspicuous article of doctrine: and the appellation of the festival itself draws our attention in the same direction, forasmuch as it is styled, "The epiphany, or the manifestation of Christ to the Gentiles."

The festival of the Epiphany was *observed with great solemnity* both by the Eastern and Western Churches. In the former, some of whose writers represent it to have had its origin from the baptism of Christ, it was observed as one of the solemn seasons for baptism in common with Easter and Whitsuntide: and it was styled "the feast or holy day of lights or illumination," because, as Mr. Bingham observes after an early writer, "by the remission of our sins in baptism we are brought, as it were, out of the dark prison of our former life, to a life of light and virtue."

In the Western Church, though it had not the privilege of being regarded as one of the solemn seasons of baptism, it was nevertheless observed with the same devotion as the nativity and other great festivals. Sermons were preached on it, and the holy Communion celebrated; and liberty was allowed for servants to rest from their bodily labors, that they might attend the religious services of the day. In process of time further distinctions were bestowed upon it by the enactments of the Emperors Theodosius the younger, and Justinian: and it appears to have become the standing rule and custom throughout both the Roman and the Visigoth dominions, to keep this festival of the Epiphany with great veneration; neither allowing the courts of law to be open for judicial proceedings, nor the theatres for popular amusement.

We have thus had occasion to notice the different events commemorated by different parts of the Christian Church upon this festival of the *Epiphany,* or *Epiphanies,* as it has been sometimes called in the plural number to denote that manifold commemoration. It will be our business, however, in the sequel, to confine ourselves to the "manifestation of Christ to the Gentiles by the leading of a star," which we understand to have been principally in the contemplation of our national Church.

SCRIPTURAL NARRATIVE OF OUR LORD'S MANIFESTATION TO THE GENTILES.

"The star which they saw in the east . . . . came and stood over where the young child was.—*Matt.* ii. 9.

The narrative of our Lord's manifestation to the Gentiles is given by St. Matthew in his 2d chapter, and has been adopted for the gospel of the day. It commences with relating, that "when Jesus was born in Bethlehem of Judah, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Some remarks may be here made, illustrative of the several particulars related by the evangelist.

The *time*, when these persons came to Jerusalem is not distinctly known. By some commentators it has been supposed that they came at the time of the Epiphany, so called, or at least within forty days of the nativity of Christ; and so before his presentation in the temple. Others have contended that they came after the presentation; probably immediately after it, or, it may be, at the distance of one, or even two years from the nativity. "It is, however, one of those many circumstances, not of essential consequence, where the unaffected conciseness of the sacred narrative leaves ample room for conjecture, and affords no solid ground for determination."[*]

The *name* of these persons, whom our translation calls "wise men," is of Hebrew extraction, thence copied in the Greek "magoi," and in the Latin language "magi." They were of Persian origin, but had spread into Arabia and other neighboring countries of the east; distinguished from other classes of their countrymen by their peculiar habits and pursuits; collected together in colleges; addicted to the study of astronomy, and other branches of natural philosophy; and "having juster sentiments of God and his worship than any of the ancient Heathens: for they abhorred the adoration of images made in the form of men and animals, and though they did represent the Deity under the symbol of fire, the purest and most active of all material substances, yet they worshipped one only God; and so blameless did their studies and their religion appear to be, that the prophet Daniel, scrupulous as he was, to the hazard of his life, with respect to the Jewish religion, did not refuse to accept the office which Nebuchadnezzar gave him, of being master of the magi, and chief governor over all the wise men of Babylon."[†]

As the magi had great skill in mathematics, astronomy, and natural philosophy, so their credit in the world on these accounts was so great that a learned man and a magian became equivalent terms: and this proceeded so far that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as too frequently among us, ignorant people are apt to misname great scholars, and such as are learned beyond their comprehensions. From thence those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of "magians," caused it to bear that ill signification, which now the word "magician" bears amongst us. Whereas the true and ancient magians were the great mathematicians, philosophers, and divines, of the ages in which they lived; and had no other knowledge but what they had acquired by their own study, and the instructions of the ancients of their sect.

Thus these wise men or magi, of whom St. Matthew writes, are to be regarded as *men of wisdom and learning in things natural and divine;* devoted to philosophy, especially to astronomy, and to the contemplation and worship of the Deity.—*Bishop Mant.*

TALES OF REAL LIFE.

MATTHEW THORNDIKE.

"He heapeth up riches, and knoweth not who shall gather them." *Psalm* xxxix. 6.

I wish it were in my power to impart to the mind of the reader, or even to retain with full vigor in my own, those salutary feelings with which peculiar circumstances once caused this text to burst upon my recollection. It was at the funeral of Alfred Thorndike, a young man who had just passed his twenty-second year. He was the son of a respectable tradesman, whose history, with such reflections as appear to arise from it, will form the subject of this tale.

I had waited a considerable time beyond the appointed hour, when the procession approached the gates of the church-yard. The father had insisted upon following the remains of his son to the grave; but the effort was so painful, that it was with the greatest difficulty he could support himself, and the struggle of his feelings had occasioned the delay. The deceased had been the centre of all his father's hopes and ambition—the object of all his toils. Never did I witness so affecting a picture of human misery, and of the weakness of building upon human objects, as in this bereaved parent. The body I committed to the dust was that of his only son, whom the hand of death had swept away on the verge of manhood,—just at the moment when he had reached that point of life at which his anxious father had expected him to crown all his labors. The soul of Mr. Thorndike was completely cast down. His demeanor and appearance, though betraying no outward violence, yet indicated the deepest despair. Not a word, not a sigh, scarcely a tear escaped; but there was in his countenance that which spoke more powerfully than words or weeping,—prospects that were blasted, and hopes that were broken. I watched his trembling steps, as he tottered from the grave childless. The sentiment of the Psalmist rose in awful solemnity over my mind; an involuntary exclamation burst from my lips—"He heapeth up riches, and knoweth not who shall gather them."

Let not the reader, however, for a moment imagine that this sentiment was mingled with the slightest feeling of scorn or derision for the unfortunate being who had caused its occurrence. No! Far different were the feelings to which it addressed itself. It excited the deepest sympathy and compassion for the afflicted mourner, and urged an awakening conviction of the solemn truths which the Scriptures bring before us. It raised edifying reflections upon the uncertainty of all human projects and possessions. In this bereaved and disappointed parent I saw painfully but strikingly illustrated, the folly and madness of laboring for time instead of eternity—the degrading and dangerous delusion, which makes us so eager to "heap up riches when we know not who shall gather them."

The transaction pressed upon me many solemn reflections upon the several sources of disappointment through which the fruits of our worldly plans are liable to be baffled, and upon the several expedients by which, notwithstanding the warnings of Scripture, the lessons of experience, and the conclusions of calm reason, we contrive to deceive our hearts, and satisfy our conscience in the unremitted and absorbing pursuits of this world. After all, men know not who shall gather their riches. They may be like the rich man, who had filled his barns, and, when preparing for enjoyment, heard the fatal summons—"Thou fool, this night thy soul shall be required of thee. Then, whose shall those things be?"

I shall not weary the reader by giving at length all those subjects of meditation to which this incident gave rise; but cannot refrain from drawing his attention to one particular deception which men practise upon themselves in this respect, and which has more immediate reference to the conduct of Mr. Thorndike.

There are many who will utter, with a grave face and a sigh, the sentiment of the Psalmist, to which I have alluded. They will exclaim with sorrow and astonishment against the folly of their neighbors, engaged in an eager chase of worldly interests; but the very next moment they will be seen with their whole soul absorbed in the same object. Charge them with the inconsistency of this, they will turn round upon you with amazement or indignation, and tell you "They have no care for riches or pleasures,—they enjoy no luxuries,—they seek no pleasures,—they want nothing more than a bare sufficiency: they are heaping up riches, not for themselves but *for their children.*"

But the caution of the Psalmist applies especially to this case, both as regards the change which these riches may work in those very children, should they be permitted to inherit them, and also the uncertainty of their living to the period when they can use them.

No man can anticipate the effect that the possession of riches may have on their future disposition and happiness, even with reference to this life, and still less to the next.

It is a trial, and a trial of no small peril, to the youthful mind.

Wealth ministers to the pride, and feeds the passions of youth. It places before him many dangerous temptations which may seduce him into that slavery, of which the bonds are not easily broken; and, while it offers positive allurements to vice, it deprives him of that safeguard to virtue which is afforded by the necessity of earning his livelihood by either mental or bodily labor. The wealth which is intended by his parent to fix him in respectable society, and open to him the path of honor and happiness, frequently betrays him to shame and sorrow, and lures around him the harpies of crime and treachery.

He becomes sometimes the victim of slothful and peevish stagnation, or the profligate and debauched votary of sensuality and luxury, the emaciated prey of the courtesan and the pander, the attractive spoil of the swindler, or the frantic dupe of the gamester. Many dangers, indeed, beset him who enters upon life rich.

But it is not on this point alone that the danger rests, of setting our hearts too much on the heaping up of wealth for our children. If the effects of riches are uncertain, still more uncertain are the lives of those for whom the toiling, anxious, and often guilty parent strives to heap up riches, at the cost, perhaps, of his own soul. These very objects of his ambition, whose future prosperity and aggrandizement occupy his whole heart, may feel the unsparing scythe of death,—their tender and green shoots may sink under the fell sweep that leaves the riper stem of their parents untouched. He stands all at once a forsaken being, with no visible memorial of all his schemes, but the graves of those who were the objects of them. All he can place before himself of the child for whom he heaped up riches is the sepulchral record that he once lived, and is now dead—while his surviving parent bitterly feels that he has "heaped up riches, and knoweth not who shall gather them."

This had been the case with Matthew Thorndike, and I give his history as an exemplification of this Scriptural admonition.

Matthew Thorndike had come, many years ago, into my parish from a remote part of the country. He had no relations or connexions with whom he was acquainted. All he knew of his own history was, that his mother was a tramper, who had been overtaken with labor on the road, and was brought to bed in the work-house. Upon her recovery she found means to make her escape, leaving her son, Matthew Thorndike, to the parish, for better or for worse. Matthew, however, turned out better than, under these auspices, might have been anticipated. He received his education in the parish school, where he learned to write a good hand, and picked up a tolerable knowledge of arithmetic. As he grew up toward manhood he became more keenly alive to reproaches on his illegitimate birth; and took a disgust to the place where he was continually reminded of it, and often taunted by his companions. He bent his whole efforts to the accumulation of such a sum as would enable him to remove to a distant part of the country, and support himself till he could obtain employment. This desire, perhaps, in no small degree tended to lay the foundation of his frugal and methodical habits. His industry and care, though his earnings were small, soon enabled him to lay up sufficient for the gratification of this desire; and, accordingly, he one morning packed up his slender stock of clothes in a handkerchief, and, having sewed his savings in the collar of his jacket, quitted the place of his nativity without communicating his intentions to a single person: We had not yet reached that refinement in crime which has distinguished this enlightened age, and has enriched our vocabulary with the new term "burking;" therefore, as he had no relations, and was naturally reserved, his disappearance excited no surprise, and, indeed, scarcely any observation. The parish officers concluded that he had gone upon his travels; and, as he had not taken with him any chattels of the work house, they were by no means sorry to be rid of him so cheaply. He travelled on till he felt himself sufficiently remote, and at length stopped in my parish, where he was fortunate enough to be taken into the service of Mr. Richards, a respectable grocer. His business was that of porter. Here the steadiness of his conduct, his abstinence from idle company, and his continual attention to business, at length gained upon the confidence of his master, who, finding him able to write and keep accounts, first raised him to the situation of shopman, and at length to that of foreman. Matthew's frugal habits still adhered to him, and, by degrees, he was enabled to save a considerable sum of money. As this increased he felt at a loss how to invest it to the best advantage, and determined to consult his master on the subject. Mr. Richards considered awhile, and at length answered, that as he was growing old he should have no objection to take a partner in his business; that he had great regard and confidence in Matthew; and that, therefore, though the sum possessed by him was by no means equal to the value of the business, he would, nevertheless, take him into partnership, if he thought fit to embark his savings in the concern.

It was moreover to be understood, that Matthew, during his life, was to be the acting partner, and take all the labor of the business; and that the whole interest in the same should devolve to the survivor. The terms were too advantageous for him to hesitate a moment; he accepted the offer with thankfulness; and in the course of a few years Mr. Richards died, and Matthew became sole proprietor of a very flourishing concern. He was now nearly forty years of age, and married an amiable woman, who died after bringing forth a son. This child became the sole object of Thorndike's affections. His hopes and interests all centred on his only son, and it became the ruling passion and ambition of his heart to be the founder of a family, and to accumulate wealth, which should enable his son to move in a higher sphere of life. On this all his thoughts were bent. Matthew Thorndike was saving, though not absolutely miserly—that is to say, he took sufficient food, and was decently and respectably clothed. He contributed, indeed, occasionally to public societies, and supported parochial subscriptions; but there was more of ostentation than of charity in it. He was regular also in his attendance at public worship; but though he was there his heart was not. His thoughts were continually upon his increasing hoards. He enlarged his trade and connexions; he was always to be seen at his desk; and his leisure hours were occupied in visions of those advantages which his son Alfred was to enjoy, and of the honors to which he might rise. He partook of no amusement himself, and did but little good, though he did no evil to others. He pleased himself with the idea that he was not worldly-minded, or fond of saving money for his own gratification. He looked upon his frugal meal, and congratulated himself upon the little he wanted; and upon the disinterested object to which his saving and labor were directed. "I have no wants," he said, "for myself; all I wish is to see my beloved Alfred rich and respectable. I shall then be contented, and will enjoy the evening of life."

With this object in view, however penurious he might be in other respects, he spared no expense in giving Alfred such an education as might suit him for any profession or situation of life; and the progress of his son ministered food to the ruling passions of the fond father. Every returning vacation brought fresh testimonials of the ability and good conduct of young Alfred; and the pride and delight of Mr. Thorndike manifested itself, in displaying to his friends and neighbors the letters he had received from the master of the school. I was one to whom, in particular, he felt pleasure in exhibiting the good character of Alfred. "I hope, Sir," he would say, "you will not think me impertinent, and will excuse the pride of a father—I am very desirous that my son should have the honor of your good opinion—it will be a great satisfaction to me if you would read these flattering accounts. He promises to be a distinguished member of society—he will be worthy of any property I can leave him, and that, for a young man, I can assure you will be something." With these and other observations, and with a low bow (for with all these aspirings, and with all his sense of wealth, Matthew himself was always humble and respectful,) he would put the letter in my hands. If, during the perusal, I chanced to give a glance at Mr. Thorndike, I was sure to discover him in an attitude of intense anxiety, not unmixed with exultation. I have his image now present to my mind's eye—his body slightly bent forward over his desk, his pen behind his ear, his cheek somewhat flushed, and his eye lighted up and watchful of every emotion I might betray. Poor man! his soul had but one object of desire or affection; and "the abundance of the heart" appeared in his whole countenance. Yet his triumph and his joy were continually mixed with some painful feeling. He felt as every man must frequently feel, though he may not observe and ponder, the truth which the wise king uttered, when he spake of all earthly pursuits as "vanity and vexation of spirit." He had, formerly, not been disturbed by any sense of degradation, nor troubled by circumstances which brought to his recollection or betrayed to others his humble origin. As regarded himself, he rather felt a pride in having worked his own way; but, when he began to consider how these would affect the feelings and rising prospects of his son, these reflections became the source of peculiar uneasiness.

He once asked his son whether he had any favorites at school? Alfred replied that he had; and when Mr. Thorndike inquired whether he would wish to invite them, the youth was silent and hesitated. Thorndike in an instant understood this, and felt pained. He felt greatly disposed to relinquish his business, but he knew that in so doing he should not only deprive himself of occupation, and occasion a vacancy in his habits and pursuits, which would probably render him unhappy, but also give up profits which were annually adding something considerable to his fortune.

He therefore determined to continue in business till the time of his son's entrance at college, and then to retire; but still he did not pursue it with the same pleasure as formerly. He felt that his son was placed among companions, who not only thought less of him for his being the son of a tradesman, but probably taunted him with it. He knew that Alfred would never distress him by revealing this, whatever he might suffer from it; and the pleasure he felt on meeting his son at his return for the holidays, was usually imbittered by a watchful and suspicious anxiety to discover symptoms of mortification and shame. These, when really existing, could not escape the sensitive observation of Thorndike; and, when they had no existence, were created by his active fancy. Even at this point his scheme did not produce happiness.

(*To be continued.*)

PRACTICAL.

SLOTH AND IDLENESS THE PEST OF THE WORLD AND THE BANE OF THE CHURCH.

Sloth is another foe of public duty we have to mention. The love of ease has been frequently described as the besetting sin of human nature. It is certain, that we every day see, and feel, the impediments which it places in the way of usefulness. If our plans may be accomplished with little effort on the part of others, we indulge the hope of success. But if much sacrifice be required, our anticipations generally decline, until they reach the point of despair. It is the same, in a great measure, when looking to ourselves. We dare not confide in our own perseverance, if it should be put to a severe test, any more than in that of our brethren.

How many intellectual men pass life away without any thing deserving the name of labor! And this, perhaps, is their conduct, while professing to regard their ability to do good, as a matter of which an account must be given hereafter. They read, they talk, they luxuriate—but they shrink from real exertion. They look, probably, to the Redeemer of men, expecting ere long to receive from his hand a place in heaven: but they are idlers in his cause on earth. The same kind of delinquency frequently occurs in the instance of the man of business—the individual whose province is in practical affairs. He might bring his discernment, his experience, and his leisure, to the aid of many an important object. But it is easier to beguile himself with trifles, than to apply himself to duty. He is more concerned to provide personal amusement, than to benefit either the Church or the world.

* * * * * * *

Indolence is not an unfrequent occasion of difficulty, when endeavoring to meet the ordinary duties of our station in the spirit required by the Gospel. . . . . Now, where there is any marked leaning toward this vice, along with a spirit of piety, there is another sphere added to the many which constitute the warfare of the Christian. And indolence, be it remembered, when leading to the neglect of manifest duty, is not only a sin, but one which is sure not to exist alone. If it refer to worldly duty in the first instance, it will not fail to extend itself to religious duty; and it will put the mind in search of a multitude of vain excuses, in the hope of sheltering its delinquencies. Thus a proneness to deceit becomes the never-failing associate of idleness.

As the frauds and wrongs practised on society may be traced, in most instances, to the fact that some men, while they *must eat*, will *not work*, so nearly all the corruptions of Christianity are to be ascribed to the circumstance that men, while concerned to obtain the rest of the future world, are bent on seeking it by some easier or more agreeable process than that which the Scriptures have prescribed. Hence the substitution of vagrant fancies in the room of laborious self-examination, of airy speculations in the place of practical holiness. It is the great policy of the worldly idler to render a little effort as productive as possible; and it is precisely thus with the spiritual idler. Their system, accordingly, is to put the easiest and cheapest services in the stead of the more difficult and costly. And every one must perceive that it requires much less effort to censure Christians than to excel them; to condemn the world than to effect its improvement. Indeed, there is scarcely another vanity so seductive as that which tells a man, that by loudly denouncing other persons, he is giving prominence to some conceived superiority in himself. We want something more, as the evidence of unusual sanctity, than a disposition to seem very angry with the real or the imaginary irreligion of our neighbors.

The substance of what we here say is this;—idleness, the pest of the world, is equally, though under other forms, the bane of the Church; and that it much behoves the Christian to guard against its creeping and insidious power in all its shapes. It is the chief ally of our natural depravity, the foe of all duty, and especially of those duties which require peculiar watchfulness and exertion.

Nor has the Bible, in condemning indolence, spoken in vain. Religious men, in every age and nation, in proportion to their scriptural piety, have been distinguished by their industry, activity, and commercial enterprise. Separated from the paths of forbidden and intoxicating pleasures, they have sought their main occupation in useful and honorable pursuits, generally bringing to their plans that steadiness of character which, under the blessing of Providence, is usually allied to success.—*Vaughan's Christian Warfare.*

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[*] Bingham's Antiquities of the Christian Church.

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